he LUTHERAN

SYMBOL OF CHRIST

Chapel altar in New York's Interchurch Center

LUTHERAN
AL SEMINARY
RARY

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He Came to Look Around

As TWO BOYS were passing a church, the lad who was accustomed to worship there invited his companion to enter with him.

"I've never been in that church," the boy responded. "What'll I do when I get inside?"

"Just watch me and do what I do," the first boy suggested.

IN THE DIM church, the boys knelt reverently as they entered a pew. Noting that his guide made the sign of the cross, the second boy did likewise. Then his friend whispered, "Now, pray!"

In true boy-like fashion and with est innocence, the second boy r "I didn't come in to pray; I just to look around."

YOU GET the point, don't you? youngster preached a sermon that pertinent for some grown-ups. church is not simply a place f curious or the conforming. It is a for prayer. It is surely excusable t a church "just to look around," but don't get beyond that stage we missed everything of value.

—RAYMOND SHAH

The LUTHERAN *News Magazine of the United Lutheran Church in Amer*

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THIS WEEK . . .

● IT ISN'T often that Americans are permitted to travel in East Germany. One exception is when the annual trade fair takes place in Leipzig. Richard Knudsen took advantage of the opportunity, and reports what he saw (*page 11*). He is a United Lutheran pastor, formerly in Detroit, engaged in graduate study in West Germany.

● A HYMNBOOK isn't only for use in church. Mrs. Swarbrick, wife of a ULC pastor in Pekin, Illinois, tells how learning hymns can help a housewife even on busy days (*page 15*).

● DOZENS OF HOMES for old people are maintained by Lutheran churches. Lately they are increasing in importance as the number of elderly folks grows. One of them in Zelienople, Pennsylvania, advises its guests to live as though they'll be here another 100 years (*page 17*). Mrs. Lawrence of Venango, Pa., writes often for *The Lutheran.*

● EVERYONE agrees that *Question 7* is a great movie which should be shown everywhere. But in the South there is an agonizing problem: can't Negroes be allowed to see the picture too? That's Question 8 (*page 21*) which the Yonts asked (Mr. Yonts is executive secretary of home missions of the Texas-Louisiana Synod).

● "LETTERS to the editor" don't get printed every week in *The Lutheran* because the editor often gets behind in reading his mail (off on trips, deadlines coming up too fast, etc.). This week we have a sampling of opinions coming in from our readers (*page 33*).

● COVER PICTURE. The Interchurch Center on New York City's Riverside Drive was dedicated last year as the headquarters of the National Council of Churches and numerous other church agencies.

THE CHURCH IN THE NEWS

Membership decline predicted

Unless a program is developed to keep city churches strong, the United Lutheran Church will soon "begin to report a decline in national membership," a mission leader warned this month. The Rev. Carroll L. Charles, secretary of urban church planning for the Board of American Missions, noted that the "rate of decline has increased in the last five years" for urban congregations and there is "every reason to believe that our losses for the next five years will be proportionately greater."

The ULC has almost 80 per cent of its membership strength in cities, according to a recent survey, Pastor Charles noted. He said a 1957 study had shown that 45 per cent of the ULC's membership was in older established congregations in cities of over 25,000 population. "These congregations are now confronted with serious problems," he reported.

Calls for sense of mission

Because of losses in city churches, "we are no longer keeping up with the national population growth," Pastor Charles explained. Last year the ULC gained a net of only 17,000 members or less than one per cent.

Since 1945, net loss of baptized r bers in ULC congregations in New City was 16 per cent or 11,800 mem Pastor Charles said. Decline in Ch and St. Louis was 28 per cent. " those cities in which our congrega have traditionally grown now show creasing rate of growth."

Lack of mission on the part of church and "sociological studies r than theological concerns" were bl for the decline. Pastor Charles said church must recognize the value of s sciences but that it can be effective when it fulfills its mission. Churches first be a community of believers only secondly social service institut he said. "What should be secondar the church has become increasingly mary. Unless this trend is reversed church will die."

The report called on city churche meet the needs of their immediate c munities and to learn to "speak the guage" of the people they could s

Cultural curtain

More than 100 ULC congregations interracial, Pastor Charles said. have found that the "power of G Word can and does break down the tural walls that separate us from another."

Without exception, interracial u congregations have experienced mem ship increases, he added. "Experienc dicates that with adequate prepara . . . the congregation suffers no los strength and soon begins to grow."

Community ministry requires an e to reach people of all classes and tures, the writer continued. "Equa education, income, refinement, and pr King's English with Christianity is c pletely inexcusable. Yet this is b done in church."

ay form Canadian church

Congregations of The Lutheran Church -Missouri Synod in Canada should take mediate steps to organize themselves to a separate church body, says a recnmendation being made this week at a nvention at Kitchener, Ontario. The utheran Church—Canada, as the group called, would remain in fellowship with e Missouri Synod. It exists at present a federation, is holding its fourth anual convention. The group has about),000 members in 350 congregations.

If the recommendation is adopted and cepted by the Missouri Synod, the new oup would become independent on Pencost, May 17, 1964. It would have a rst-year budget of $372,000 including a 132,000-subsidy by the Missouri Synod. The Canadian group would have binnial conventions, with an executive ouncil to act between conventions. It ould have a full-time president and at ast one full-time secretary. Major ctivities would be conducted through our departments: missions and church xtension, parish education, higher eduation, and stewardship and finance.

The Missouri Synod group is not a member of the Canadian Lutheran Council, an agency of most other Lutherans in Canada including the United Lutheran Church's congregations. The council represents about 260,000 Lutherans in 1,100 congregations.

SYNOD VOTE ON MERGER

Synods meeting this spring were taking the final and decisive vote to commit the United Lutheran Church to merger with the Augustana, Suomi and American Evangelical Lutheran churches in the LUTHERAN CHURCH IN AMERICA. Ratification by 22 of the ULC's 32 synods is required.

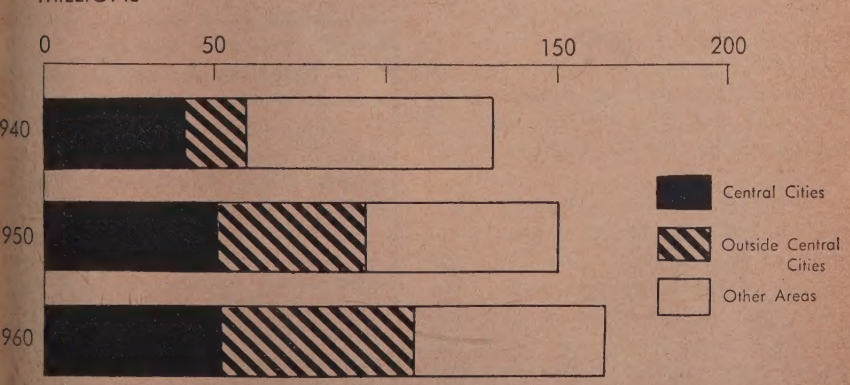
Three synods voted during the week of May 8:

INDIANA, unanimous in favor
FLORIDA, unanimous in favor
MISSISSIPPI, unanimous in favor

The present situation

Synods favoring merger	10
Synods opposed	0

Augustana conferences and Suomi congregations voted favorably on merger earlier this year, with final action slated at their church conventions. The AELC voted affirmatively last year, but must vote again at its August convention.



THE CITY GROWS WHILE ITS CHURCHES WANE
National Council chart shows increasing urbanization of U.S. population

Jews chided on isolation

Jews will be more effective when they become less Jewish, a noted historian declared. Dr. Arnold Toynbee predicted to the annual conference of the American Council for Judaism, meeting at Philadelphia, that Judaism would flourish and anti-Semitism would die when both Jews and Gentiles abandoned their "ethnic or national reservations."

Judaism should become a "great spiritual possession of the whole human race," the British writer said, but Jews have maintained a "tradition of ethnic self-segregation, which is apartheid in reverse." Zionism has resulted from "pessimism" and is an attempt to create a "single consolidated ghetto" in Palestine, Dr. Toynbee said. He urged Jews to give up "physical separation" and to declare their "deliberate intention to remain" ctizens of Western lands "without any ethnic reservations." He said this would not harm the Jewish religion but would enable it to fulfill its "manifest destiny."

Zionist calls it suicide

Jews will not give up their "ethnic identity" which has been at "the heart of Judaism since God's covenant with Abraham," a Zionist leader responded. Prof. Sol Liptzin, chairman of the American Jewish Congress's Commission on Jewish Affairs, said the longing for a homeland and the "spiritual bond" it produced "has been the secret of Jewish survival."

"Professor Toynbee is in effect calling on the Jewish people to commit harakiri," he declared in an address at a conference of rabbis and educators. "The fact is that Judaism cannot survive without the Jewish people and the Jewish people cannot survive" if they lose their ethnic character. "Such self-destruction may be no great loss to Prof. Toynbee, but it is unlikely that the Jewish pec will accept his proposal."

The American Council for Judaism which Dr. Toynbee spoke, is a natio group which holds that religion and tionality are separate. "Our nationa is American, our religion is Judaism, homeland is the U.S.A.," its statem affirms. It opposes the Zionist movem which has sought to establish Israel the homeland for all the world's Je

Cuba to oust priests

Most of Cuba's six million people nominally Roman Catholic. They served by about 700 priests, of wh only 200 are native Cubans. Most of rest are Spanish. The Roman Cath Church operates about 250 paroc schools for 130,000 children.

Cuban Premier Fidel Castro, also nominal Roman Catholic, had of blamed the foreign-born priests for position to his regime. Pro-Castro crov had demonstrated in front of churc during services and had interfered w churchgoers.

When anti-Castro forces tried to inv Cuba last month, the Castro regi clapped into jail Bishop Eduardo B

"DAVEY" IS A HIT

The United Lutheran Church's televisio program "Davey and Goliath" has sk rocketed in eight weeks to become th most-widely-seen children's religious pr gram on the air. Dr. Charles C. Hushaw director of the Department of Press, Radi and TV, reported that on May 10 "Davey was on 136 stations in the U.S. and Canad Eight stations are telecasting it in colo Produced in 26 fifteen-minute episodes usin life-like figures and a unique stop-motio camera technique, "Davey" is planned t show children what God is like and to stim ulate their interest in the church's progran

CUBAN REFUGEES PRAY IN NEW YORK CITY STREET
More than 1,000 hold anti-Castro demonstration

ısvidal of Havana and many priests. e bishop was accused of "hoarding" S. currency and with possessing a U.S. my major's insignia. No one in Cuba permitted to have U.S. dollars.

All foreign priests will be deported ɔm Cuba and all parochial schools na- nalized, Premier Castro declared in a eech early this month. The priests are ɔrbidden to exercise their ecclesiastical nctions" and "can start packing their gs," the premier said. The Roman atholic Church had preached "terror- n" and refused to support his "revolu- ɔn of the lowly," Castro added.

Sixteen Canadian nuns and 18 Augus- ıian priests from the U.S. had been "re- ılled" from Cuba, Roman Catholic ıthorities announced.

enate sets a new "day"

With Mother's Day, Father's Day, hildren's Day and all the rest, it had ɔmetimes seemed impossible to find a unday not dedicated to a particular pro- gram. Last month, however, the U.S. Congress seemed to have found one.

The Senate adopted and passed on to the House a resolution calling on the President to proclaim the fourth Sunday in September "Interfaith Sunday." Similar resolutions were introduced in the House and were expected to pass. Last year the House Judiciary Committee had bottled up a Senate resolution.

Sen. Kenneth Keating (R.-N.Y.), sponsor of the move, said the day would "encourage mutual understanding" among people of different religious beliefs. It would prevent the "fomenting of religious antagonism between Americans on the basis of sectarian creed," he asserted.

Another Sunday is threatened by a special designation if Rep. Thaddeus J. Dulski (D.-N.Y.) has his way. He introduced a bill in the House to make the first Sunday in October each year "National Choir Recognition Day." The nation would be asked to "observe such day in churches and other suitable places

with appropriate services and activities." This would recognize the contribution choirs have made to the "development of our religious heritage," he said. The proposed day is already widely observed as Worldwide Communion Sunday.

Sex education advocated

Christian education ought to include instruction about marriage and sex problems, a conference on church and family recommended. The conference, sponsored by the National and Canadian councils of churches, drew more than 600 clergy, church and social workers to Green Lake, Wisconsin.

"Theological statements and program policies" should be formulated by each denomination, the conference said. It asked the churches to "rethink and if necessary rewrite" their educational materials "in the light of new insights and knowledge of family life."

U.S. churches should work for uniform state laws dealing with such matters as marriage, divorce, homosexuality, abortion and sterilization, the conference recommended. It asked also that non-Roman Catholic hospital patients be assured of receiving birth control information "whenever suitable." Such assistance is now barred in Roman Catholic hospitals.

Churches should "be willing to deal frankly with people of all ages about the intimate details of their existence as sexual beings," the conference report said. It asked help for parents "so they can communicate with their children from early childhood and prepare them for the responsibility of marriage."

Sects gain in Germany

Religious pluralism has come to Germany, an official of the Church of Wuerttemberg reported. Dr. Kurt Hutten said that Germany now has 65 recogni sects which claim 900,000 members. M Germans are members of the Ron Catholic or Lutheran churches, althou there are established Baptist, Reform and Methodist churches as well.

About half the sects are of Germ origin, although 18 have been "import from the United States, Dr. Hutten sa Many small groups have formed arou individual preachers.

Strongest sect is the New Apostc Church, a Pentecostal group wh claims 500,000 adherents. Next in s are Jehovah's Witnesses with an estima 55,000 followers and Adventists, 44,0

Board plans studies

The United Lutheran Church sho name a commission to "undertake study of church and state relations ir pluralistic society," the Board of Soc Missions urged at a meeting in Clevela last month.

"General confusion among Protestan about church-state issues has led to " dication by religion of its responsibilit in large areas of public life, and the c sequent abandonment of them to n and anti-religious influence and contrc the Rev. Rufus Cornelsen, social acti director, told the board.

The board was told that a previou authorized study of medical ethics v under way. Mr. Cornelsen reported t Dr. Martin J. Heinecken, Philadelp Seminary theologian, was preparing preliminary study on the "theologi foundation . . . and ethical postulat of medical practice. Final docum would deal with questions of birth c trol, test-tube babies, sterilization a mercy killing, the board was told.

A "psychological approach" should used when Christians "approach a communicate with agnostics, unbeliev

ORE THAN 4,000 young Protants in West Germany have olled in a "deaconal year" oject in which they assisted deaesses and welfare workers. er the year of volunteer servmany have enlisted for fulle Christian work. The youngrs (one is at right in photo) free board and clothing allowce, work in old folks' homes, pitals and nurseries.

d antagonistic" people, the Rev. J. uce Weaver, evangelism director, prosed. He said the evangelism staff of e board was studying motivation of nonligious people so the church could peak to such people." The approach ight emphasize "primary psychological ives" like the need for emotional seurity, reassurance of worth, search for eative outlets, drive for power, and the niversal quest for immortality.

ledical problems called moral

Medical problems of modern society e rapidly becoming moral problems, a cientist warned in a Yale University lecure. Physicians must be ready to inject hilosophy and ethics into their diagnosis, Dr. Rene Dubos declared.

Problems like birth control and euthansia are both moral and medical issues, he Rockefeller Institute scientist said. hey place "the physician in the position f having to play God whenever he nakes a decision on the basis of incomplete knowledge, which is practically lways the case. Whether he wants it or ot, the physician has to make judgments f values."

"Scientific medicine" seems dedicated o making people "hothouse plants" who are unable to face the realities of life, Dr. Dubos warned. It provides "drugs to relieve pain, induce sleep, provide quietness, or increase activity" and eventually leads to dependence and an "essential boredom," he continued. "A purpose in life" and "ability to dedicate oneself to a cause that transcends the pursuit of pleasure and comfort" is essential to health, he said.

LWR aids Greece

Clothing shipments of a half-million pounds a year will be sent to Greece by Lutheran World Relief, the agency's directors decided at a New York meeting last month. Greece will become the 38th country aided by LWR, which represents National Lutheran Council churches and the Lutheran Church—Missouri Synod.

Bernard A. Confer, LWR executive secretary, noted that there had been a gradual decrease in the amount of relief goods needed by other European countries. He reported that many Greeks are unable to earn more than the equivalent of $4 per month and that living standards have suffered. The Lutheran clothing shipments will augment food provided for Greece through Church World Service, material aid agency of the National Council of Churches, which has maintained a relief program there for 16 years.

WASHINGTON

By ROBERT VAN DEUSEN

RUSK AT NATO

THE NORTH ATLANTIC Treaty Organization is a barometer of the western alliance. Made up of the U.S., Canada, and most of the western European nations, it reflects the political "weather conditions" of its member countries.

As the NATO foreign ministers met in Oslo, Norway, the international sky was overcast. France was still grim over the nearly successful army revolt in Algeria. The U.S. was smarting over the failure of the attempted invasion of Cuba. Dark clouds hung over Laos and South Vietnam. And Berlin, strangely quiet, waited for Khrushchev to decide when to light the fuse.

ONE PURPOSE of the meeting of foreign ministers was to demonstrate western solidarity in the face of mounting threats to world peace. In other years, major crises had the effect of welding the alliance together in the face of Soviet belligerence. This time, the tension spots were not near enough or dangerous enough to have this effect. Diplomats were worried but not desperate.

Such was the atmosphere, neither hostile nor friendly, in which the new American Secretary of State presented the policies of the Kennedy administration. The old-timers suspended judgment until they could see Dean Rusk in action.

The American diplomat made a good impression. Instead of dodging the painful subject of Cuba, he discussed frankly and acknowledged the backs role which the U.S. had played in invasion. He shared with the Europ leaders his concern over the Commu foothold in Cuba, with the prospect its use as a base for subversion throu out South America.

Emphasis on Berlin

RUSK'S MAJOR thrust was in regard the Berlin situation. He warned Khrushchev was preparing to pull Be and the German problem "out of the b when the time was ripe to suit his p poses. The first step would be a sepa peace with Communist East Germany

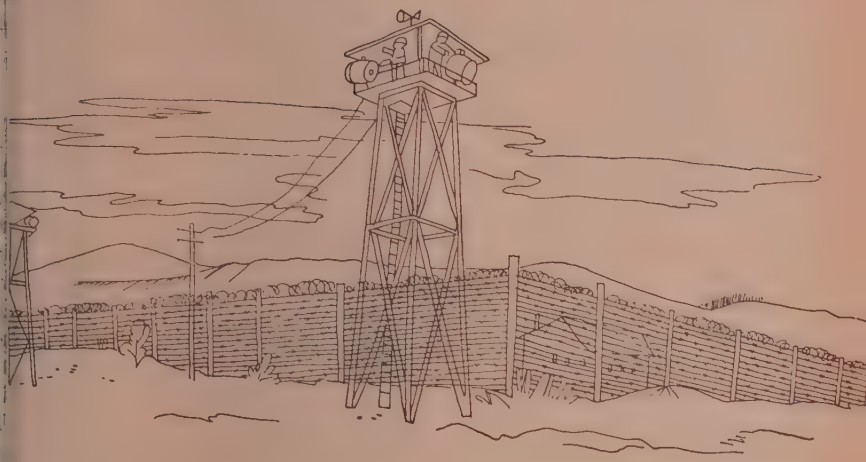
The Secretary of State said that a arate treaty would be a violation of basic post-war agreement on Berlin. declared that if this happens, the U intends to keep its troops in Berlin, no a privilege but as a right. He said if the Russians create a crisis, the w ern nations should insist on their ac rights to Berlin.

This was interpreted by a NA spokesman at a news conference to m that force would be used if necessa Thus Berlin could become the area wh the world would be pushed to the br of war.

Secretary Rusk commented at len on the world situation outside Euro including Laos, South Vietnam, and Congo. He painted these situations as isolated incidents but as part of a ordinated Soviet testing of western int tions and probing for weak spots.

As a counter-measure, Rusk ur fuller and more continuous consultat among NATO members on foreign pol problems. He urged a buildup of conv tional forces, so that "brush-fire" i dents can be handled without resort to nuclear weapons.

JOURNEY INTO GERMANY



American pastor goes through barbed-wire fence which closes off the German Democratic Republic

By RICHARD I. KNUDSEN

s THE Leipzig Fair special train d into Paderborn I saw that I'd be y to get a seat. Passengers in holiday were leaning out the windows, many cameras slung around their necks. hing and talking in the warm March nine, everyone seemed to be in a ed holiday mood. Ours was one of trains daily running at special re- d rates from West Germany to the Saxon capital of Leipzig deep in munist East Zone Germany.

s WE NEARED the border town of a, after passing through the highly ogenic landscape of the central high- s, conversation fell off considerably. One felt uneasiness and tension as we waited a half-hour in the station while an East German crew took over our train. Cigarettes were lighted, and in the stillness one overheard undertone conversations about passports, Deutschmarks, and the rate of exchange (the legal rate, one to two: black market, four East to one West).

WHILE MANY of my fellow passengers dismounted, clustering around the carts full of sandwiches, chocolate, and beer for sale, one of our new crewmen passing through the train from compartment to compartment quietly picked up left-over Western newspapers and magazines.

One of these, published in Essen, had a front-page article on spy-activity at the Fair, giving as an additional tourist attraction exact addresses of Communist spy-centers in Leipzig. My own newspaper and news magazine I kept folded in the pocket of my topcoat hanging in a corner of my compartment.

FINALLY WE pulled out of Bebra, our last free-world stop, and headed up the hills of Thuringia toward the border at about four in the afternoon. The beauty of Thuringia—the land of Luther and Bach—can hardly be overestimated. Deep, gloomy evergreen forests where sunlight scarcely ever penetrates . . . open valleys with brooks tumbling under medieval stone bridges through toy-like villages . . . by ancient green dams and mills, Thuringia is really the heartland of Germany, culturally as well as geographically.

Suddenly I noticed we were running alongside a high barbed-wire fence with a wide-plowed strip behind it. Wooden observation towers rose out of the landscape every half-mile or so, while a tower on the highest hill dominated the entire landscape. Concealed in the leaves along the tracks I spotted flood-lights pointed up at us.

Leaning out the window (one of the joys of European train travel) I noticed we were pulling into the East border town of Wartha. Before the station great red, black and gold flags were unfurling in the breeze and a big fresh-painted sign greeted us with the words, shortly to be repeated by a seductive feminine voice over the P.A. system, *"Willkommen in der Deutschen Demokratischen Republik!"* As I leaned out further to snap a picture of the scene, the pushcart-man below warned me with a whispered, *"Du darfst nicht!"* (don't).

NOW AN interesting and slightly nerving scene unfolded as thirty sol in the green uniforms of the B Guard came marching toward us, on hip, while the honeyed voice ove P.A. system explained the details of ing through the border control, m declaration, etc., in a voice which se to say between the lines "Co-operat nice tourists and you won't get hur

Three troopers boarded each coac passed through, methodically but p interrogating each passenger, studyi passport and handing it back w *"Danke schön."* On the off-station I noticed a soldier standing with ma pistol under one arm—just in Finally, all coach doors were loc why should anyone wish to leave?- we rolled eastward into the late noon shade, relieved at successfully ing our first hurdle into the Red E which reaches to the Yellow Sea.

BACK IN my compartment I foun fellow-passengers, a young chemic gineer and an older factory worker engineer seized on my offer of news and magazine, quickly placing the der his briefcase for later reading. satisfying himself that I was real American, he launched into a lon versation on the mistakes of Hitle the tragic consequences for the Ger

The older worker felt that all events were a righteous judgment of Both men asked eagerly about l America, about our standard of liv relation to theirs in terms of wag prices. The average East German only about $60 a month in ter American money. "One works a week to earn the price of a pair ferior quality shoes," the older mar plained bitterly.

"Only twelve days of vacation

allowed," he continued, "and these planned for you by the regime to p you under constant propaganda in- trination." My presence seemed to ke a feeling of release on the part of two companions as they interrupted another in their eagerness to talk.

When I commented on the way the n wheels howled as we rushed down , the engineer dryly remarked, "Old l. Notice, there's only one set of ks since you left the border, though is the main line. The Russians tore the other set and shipped it off to scow for scrap."

As I left the compartment for a better k at the scenery, I noticed the older n sitting huddled up facing the win- v with his back to the aisle. He was y devouring my newspaper. This fear he regime and hunger for news I was find everywhere I went in East Ger- ny.

As our train came in view of Eisenach, Wartburg Castle — where Luther slated the New Testament in 1522 — amed momentarily in the late after- n sun. Eisenach today is a shabby, -down factory town where the Wart- g car is produced. I spotted what ked like a day's production parked on tracks—about fifty in all.

People stared down at us from war- naged apartment houses, many with rded-up windows and makeshift stair- s. In Eisenach one first notices what kes the Westerner as typical of the mmunist empire—the large number of men dressed in overalls doing the vy work usually reserved for men in West—as brakemen, janitors, street- epers, porters, freight-handlers.

Our next stop, Erfurt, is another fa- us Luther town. As our train pulled the street lights were just coming on.

Suddenly the Wartburg

Across the twilight city, buzzing with Saturday night traffic, one could still make out the massive church towers Martin Luther once saw, with spires rising into the evening sky—after eight centuries still dominating the horizon, erect, alert.

At 8 P.M. on the nose we were in Leipzig's mammoth station, pre-war Europe's largest, and of truly impressive size. My traveling companions thanked me for our conversation and disappeared into the mass of humanity pressing in from every side amid flame-red banners and signs everywhere welcoming us to the Leipzig Fair.

Outside the station a sign, at least a quarter-block long and fire-engine red, repeated the welcome in the name of the DDR. "World Trade Makes for Peaceful Co-existence," it assured us. Across the square, aroar with car horns, police

whistles, streetcar brakes, a running newscast was detailing with obvious relish the day's windfall of unrest, strikes, and uprisings in the various sectors of the capitalist world.

THE LEIPZIG Trade Fair is a centuries-old institution which has been taken over with everything else by the Reds as a showcase of Communist achievements. Originally a German affair, today it is the display window of the entire Eastern bloc of Communist nations. As such, it is as consciously oriented toward the visiting capitalist businessman or exhibitor from the West as it is toward the masses of the Party faithful who arrive by the busload from Prague, Warsaw, Belgrade and other Eastern bloc capitals.

Naturally, everyone is on his best behavior and *"die gute Laune"* (good humor) is the prescribed mood of the Fair. The city of Leipzig is one of the best-appearing in East Germany. Although open spaces abound from the terrible bombings of the war, the rubble has long since been cleaned up here.

Banners, flags and painted slogans of all kinds decorate the streets and public buildings. Even the weather co-operated for a full week of golden warm sunshine, so that the down-at-the-heel natives who had "volunteered" their butter ration for the week were in some measure compensated by the excitement and festivity.

Most visitors to the Fair have at least two purposes: One is of course to see the really impressive exhibits, above all in the engineering and technical fields. Here one sees Red Chinese TV sets (at least one), Czech rifles and motorcycles, British heavy machinery, German toys and musical instruments, a Russian colonel in an enormous chauffered Zis, with footlocker full of German goodies chased with paper money for loved back in Moscow.

The other purpose is to meet som who is otherwise not easily acces In general, three classes of Fair vi come with this in mind. The first ar Communist Party functionaries wh the Fair as an international cle house for intelligence and inform exchange. The second group are the man visitors from the West (but n cent escapees!) whose only opport for reunion with separated loved on the East Zone is over a beer in Ratskeller. The third group are the C tians who use the week in Leipzig t new Christian fellowship and to moral and spiritual support to their pressed brethren in the East.

EVERY CONGREGATION in West many sponsors an East-Zone cong tion of comparable size. Often the zig Fair is the only opportunity for so-called *"Patengemeinde"* to come informal contact with their East counterparts. Since the student c gation at the University of Muenst sponsors the student congregation University of Leipzig, I was invit accompany the Muenster students o of their trips to the Fair in ord observe Christian life at first ha lived under the dictatorship of the tariat.

Unfortunately, I must remain tionally vague about names and in order to protect brethren who a have enough to contend with withou ing to defend themselves against c of fraternizing with Western Churc

COMPLETION OF PASTOR KNUDSEN'S TRAVEL REPORT WILL BE PUBLISHED NEXT

THE FIVE-MINUTE HYMN BREAK

Take a little time to read and perhaps memorize hymns that will help you live

By FRANCES SWARBRICK

IT WAS A HYMN that put my aunt to p for her last sleep. Like a good rch member she had her own hymnal, ch went to church every Sunday and e home to stand on the old reed or-. Every Sunday afternoon she read sitting in the parlor or on the back ch. So it was that during her last ill- s she could quote whole stanzas of nns (plus the hymn number), to the azement of her relatives and to her n comfort.

Such a thing could hardly happen se days. We hear of refugee families o have fled carrying a Bible and nnal as their sole possessions. But st families in America would not have ymnal to flee with. All of us are too y to read hymns or "commit to mem- " as my aunt did.

ACTUALLY, HOWEVER, we memorize a at deal, though we may not realize it. t passages from literature or holy ipture, but the popular songs and ad- tising jingles that are dinned into our s all day. Fed on such fare, is it any nder we're slightly frantic and are gued by depressions and worries?

The cure for these ailments we have, t do not use, like complaining invalids who won't take their medicine. It has been said that all troubles are basically religious. We know that our spiritual well-being and growth require reading, meditating. Yet we seldom find time.

IF WE want to choose for once what's to go into our minds—something sustaining—we have to plan. Moments during the day that can be salvaged for a bit of religious reading are those frittered away in looking at the newspaper, watching programs that don't really interest, waiting for other people with mounting impatience. One can have a Bible or hymnal at hand in the living-room and be ready to seize available moments, recalling the man who learned Spanish in a year while waiting for his wife to dress. The housewife may prop a hymn book on the windowsill and learn a hymn stanza while washing dishes.

Such a practice will lift depression far more rapidly than turning on a soap opera or the moonlight serenaders. Luther writes that, when weighted by black moods, he would say to himself, "I will take the lute and sing a hymn to my Lord Jesus Christ."

For, next to the Scriptures, there is no more satisfying book to have in the

house than the hymnal. Reading a familiar hymn recalls the atmosphere of some church festival. An unfamiliar one may surprise us with its beauty. Often even our favorite hymns may astonish us with what they say, for a hymn needs to be read as well as sung to be wholly understood.

A good way to become acquainted with the hymnal is to use the book for private devotions. Sometimes devotional booklets may fail to answer the day's needs, but the hymnal, with its topical index in the front, will have deathless words for any mood.

A GOOD hymn brings us into the presence of Christ, and there in the light of his presence and will for us, the day's problems shift into proportion. Blunders cease to haunt us. Hurt feelings melt away.

Sometimes the words of a hymn open a whole new vista of thought. One night I recall being upset over a certain project that had consumed two days of my time and finally ended in ruin. Paging through the hymnal in search of some cheering distraction, I came upon what seemed at first the most unrealistic of sentiments, "Peace, perfect peace, in this dark world of sin." The words mocked my frustration. Then these lines seemed to speak to the problem:

> Peace, perfect peace, by thronging duties pressed?
> To do the will of Jesus, this is rest.

How unimportant now seemed the trivial project, and whether it was finished or not, compared with the waiting tasks God has set for us. Thus a good hymn had made small irritations fade into perspective and caused me to focus on the real purpose of living.

In our browsing through the hymnal we find help not only for immed problems, but come upon favorite sta that are good for any time. We are if we memorize these stanzas.

Reading how concentration camp oners have sustained themselves and t fellows with memorized scripture hymns, we might ask ourselves what resources would be in such a situat While most of us may escape pri few will escape the hospital bed. T or in the desolate nights following a reavement, the memorized stanza sustain us through sleepless hours.

For more ordinary occasions, w one lies awake because of worry or haps fear, a memorized stanza has v too. Whether one's dread be of burg storms, or serious disease, there are more calming lines to have in mind t these from Hymn 575 in the *Ser Book and Hymnal:*

> In Thine arms I rest me;
> Foes who would molest me
> Cannot reach me here.
> Though the earth be shaking,
> Every heart be quaking,
> God dispells our fear;
> Sin and hell in conflict fell
> With their heaviest storms assail us
> Jesus will not fail us.

AS FOR the times we lie awake worry, sometimes it helps to substi for our own stumbling words a pra hymn we have memorized. Most hy are prayers anyway and they may rect our ideas of prayer, teaching us v it may contain beside a request list.

During such reflections on our Lo goodness we cannot worry. Gradu as we say the words some of them come our own and worry is replaced thankfulness. Then we are at the b of sleep, with our threshold thoughts of our problems but of God's grace.

Keep Old People Young

That's why a beautician comes regularly to this church home

By BETTY LAWRENCE

IF YOU LIVE long enough you'll get ...d. You can't avoid it, but if you're for-...nate you may spend the golden years ... such a home as I saw in a little west-... Pennsylvania village, Zelienople. ...hen each day will rate as high in joy-...-living as the roller-skating, tree-climb-...g days.

I came to Zelienople on St. Patrick's ...ay. Everyone was wearing an orange ...amrock. It wasn't that the folks at the ...d people's home were taking sides in ...e ancient Irish quarrel. "I had three ...unks full of construction paper when we came here three years ago," Dr. Violet Kidd explained. "The only color I have left is orange." Last year, a by-stander informed me, "we wore green."

THEY DON'T miss any holidays at the old people's home. "Just name a holi-day," says Dr. Kidd. "We celebrate it." The guests take part in role-playing and pantomime for any and all occasions. On Washington's Birthday they re-enacted Washington crossing the Delaware — a much safer Delaware, the living-room rug. The boat was the living-room couch.

Rowers sat sideways across it, using canes for oars.

Dr. Violet Kidd is the home physician. She uses professionally the name on her diploma when she was graduated from the medical school at Temple University. But she's the wife of the Rev. Paul M. Scholl, superintendent of the home. She is a fellow of the American Geriatric Society, which is quite an important item in her qualification for her present work.

Building homes for old people is a boom business these days in church circles. Young families, living in small houses and obliged to move fairly often from one community to another, can't provide the stability and security their elderly parents like. More and more the old people themselves insist on making their permanent residence in a home especially suited to their needs.

Recently someone said to me, "I wouldn't dream of letting my loved ones go anywhere but to a church home." And that's fine, if it can be arranged. The home at Zelienople, owned by the Pittsburgh Synod, ULCA, is trying to arrange this for an increasing number. Space for ten additional guests was made available through construction last year. That brought the total to 92, plus 16 in the "retired pastors' group."

MAIN BUILDING AT ZELIENOPL
On part of Passavant's farm

THE SITUATION at Zelienople reflects the changing times. Once there was only the Orphans and Farm School, built on 400 acres of the land William A. Passavant's grandfather bought in 1802. (Zelienople was named for Dr. Passavant's mother, Zelia.) And William Passavant was the far-ranging pioneer who did more than any other Lutheran in American history in founding schools, hospitals, and orphanages (also church pap

The children's home at Zelienop still flourishing and meeting urgent n with skill and devotion. It wasn't 1904 that Pittsburgh Synod Luthe felt the need for a home for the old ple, and detached some land from farm school for the new venture.

And that's where the Scholls are at work today. They belong to that congregation of Christian workers never heard of the 40-hour week. W they leave the home each evening their own across the grounds, they m exchange one desk for another. T are still menus to be made out, forms to be filled in, and the machi that keeps the staff of 35 workers o checked, and repaired.

PAUL AND HIS WIFE are champior make-do. In the physical therapy c Dr. Kidd has set up home-built par

s, shoulder ladders, finger ladders, st exercisers, exercise boards, and a king platform.

An arthritic, running her fingers up down a "ladder" constructed of 3- n pieces of quarter-round tacked one ve the other on a door frame, doesn't l because the ladder is not a fancy e-bought affair. She'll rejoice when stiffening fingers are relaxing.

Paul manages the home, is pastor, and rviews those seeking admission. One his hardest duties is to explain why e is a waiting list.

FIRST POINT in considering an applicant is need, not his money.

A sick, old person, living alone in a ted room, has priority. Recommenda- s of the home church pastor also y great weight. If someone has ked well for the church during the rous years of life, the church now eady to work for him.

People have good times at this home. it isn't all play. The Scholls keep ussion groups going on important ld affairs and people. Names most us fumble, trying to place, are easily ntified. When President Eisenhower's Summit Conference failed, the oldsters grieved for him.

"Tell him so," said the Doctor. The guests sent a letter and to their delight received a letter from the president.

Zelienople's guests constantly write their senators on important issues. One senator sent books for the home library. The Scholls say, "Make your voice heard in the land; this is your country."

On Election Day all except the dispensary patients are taken to the village of Zelienople to vote. The disabled are notarized and an authorized person is permitted to go with them into the booth to cast the ballot. Unlike many of us who enter the booth with only a hazy notion of candidates and issues, these people know the issues.

THEY'RE NOT ONLY smart, they're attractive. On Saturday morning I found Mrs. Wolfe, a village beautician, hard at work. Mrs. Flora Probert, 86, was under the drier and Miss Ada Fausold had just been shampooed. Looking "nice" is part of a woman's well-being, and Dr. Kidd encourages the ladies to perk up their spirits by perking up their looks.

In the chapel, Miss Frances Bowden,

APARTMENTS FOR RETIRED PASTORS
They invest their savings in home for their old age

83, a guest for 11 years, was practicing on the organ. In the sunroom, Miss Rose Fink was working on copper, taught by Mrs. Mildred Duncan. Downstairs Mrs. Pauline Rothfuss, 82, was at her desk as week-end hostess and receptionist. John Duff was seated near the elevator ready to run it for anyone not familiar with self-service.

Even 94-year-old Pastor Joshua Miller, oldest pastor in the synod, does his bit. He pronounces benediction at the weekly infirmary services. Pete Schuller goes into the village to shop for his fellow-guests. "We are a real family," say the guests. "And our relations are the synod."

At 81, Mrs. Emma Hoffner annually goes hunting with a group; she owns three guns! One 94-year-old practiced yoga every day until recently when she finally gave it up—but the decision was hers! Last year 32 of the guests saved their monthly allowance money and took a trip to Niagara Falls.

Once a 93- and 94-year oldster were sitting in the home parlor. Said one to the other: "I can't believe I'm at Zelienople Old People's Home. I've been here three months and haven't seen an old person yet."

On the grounds is other evidence of the church's devotion to its elderly people. Two units of five-room apartments have been built for retired pastors and their wives. They are reserved for couples only. Token rental fee covers utilities.

Most of the tenants are retired in typical preacher fashion. Pastor and Mrs. Albert E. Oney drive 100 miles round trip each Sunday to supply two churches. Pastor Rowland, at 82, conducts two catechetical classes and drives with his wife on Sunday to supply. Dr. and Mrs. Elmer F. Rice also supply. Dr. Rice was treasurer of the Pittsburgh Synod for 22 years. Mrs. Rice spends several days each week writing letters for disabled gu and visiting those now alone in the wo

The Scholls point out that by 1 there will be 20 million people over in the United States. An expansion p gram is under way at Zelienople wh will add larger dining room, a remod kitchen, a second-floor geriatrics hosp and bed space for 29 more gue Zelienople is also planning a cottage ony and a building for 45 senile patie

The Scholls have worked out a lis 22 "helps" which are given in min graphed form to the guests. Among th

Take a humorous view of things. M at Zelienople are not stew-on-Mon fish-on-Friday affairs. No one ever kn what the menu will be, and Dr. Kidd an iron-clad rule that the menu is changed because an important visitor dropped in. Consequently the fates at her by consistently sending visitors "stew" days. They laugh this off; the only way!

Develop the gustatory sense. E your food. With age, we we tend to back on a few favorites. Make eatin exciting adventure all your life.

Pay more attention to dress. D be sloppy. Put on a fresh necktie earrings (whichever looks best on yo

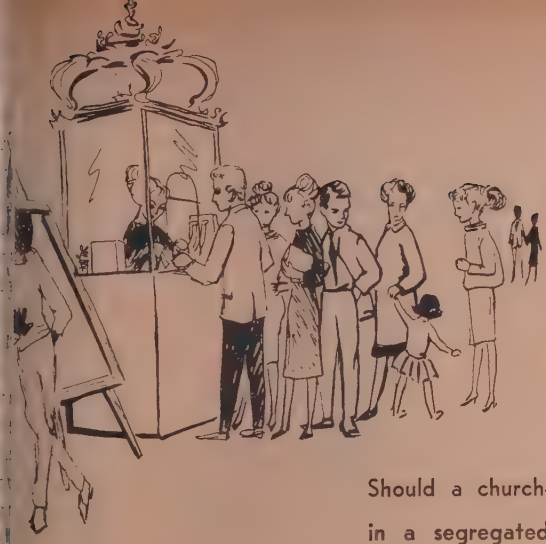
Watch political developments. Th one field in which an older person's m ories and experience play a vital par

Attend church. Find increasing c fort from and need for a manifest pression of your faith in God. Partici in activities.

Be thoroughly masculine or femi A woman of 80 can be a fascina charming and obviously feminine vidual; a man of 80 can be striki masculine.

Try to help others each day.

Act as though life will continue another 100 years.



Should a church-sponsored movie be shown in a segregated theater in a Texas city?

fter "Question 7" came Question 8

By Martin and Hazel Yonts

'Will Negroes be permitted to at-d the showing of *Question 7* in this ater?"

The question came from one who ap-ured to be a university student seated r the front of the theater. We, along h 50 others in Austin, Texas, had just nessed the preview of the disturbing l powerful film recently produced by theran Film Associates and being re-sed in theaters throughout the country. After the film had been shown and the ts of the theater turned on, the pro-tional representative for *Question 7* od and asked for questions, while ging us to recommend the film to our ends. "We want to fill this theater the t four or five days of the showing," said.

Then the young man asked his ques-n.

The representative appeared well pre-red with an answer. Without a blink of eye he replied, "Due to the policy of this theater, Negroes will not be permitted to attend the showing. We hope to arrange a simultaneous premiere at the Harlem Theater."

Perhaps he had been forewarned to expect such a question. We live in a southwestern university city you have recently read about in the newspaper. Some of the university students have been waging a seemingly futile but spirited crusade for their Negro brothers. In small ways they have pricked the consciences of the whites in our community.

Part of their crusade has been the picketing and "stand-in" of their area theaters to show displeasure that Negroes are not permitted to attend them. The university admits Negro students.

What a tremendous impact this simple question had. We looked at each

other and one commented, "That is QUESTION 8, and to us here it is as important as *Question 7*."

Question 7 deals with the decisions of Christians when faced with true and real issues of life. The people of Osterstadt, Germany (in the East Zone), were fighting atheism in the form of communism. Their final answer, made at great cost, was like Joshua's—". . . as for me and my house, we will serve the Lord."

And now, here in this city, warm and secure in our cultural development, we are another Osterstadt in that we are faced with the decision of what is true? what is just? what is right? what is *Christian?*

We went away from the theater greatly troubled but with the decision to do what we could. Maybe a little push would set the ball rolling in the right direction. Plans were made. With the help of some active Christians of our city, these are some of the events that resulted.

FIRST, a letter was sent to each of the many people connected with the showing of *Question 7*. Perhaps they could bring about a change. Here, in part, is the letter:

"You will probably be surprised that we, as a Lutheran parsonage family, write in protest of the churches' sponsoring of *Question 7* at the Varsity Theater.

"Let us make it perfectly clear that we think *Question 7* is one of the most challenging films that we have ever seen. It is a film that every person in the United States (outside, too) should see. It makes a terrific impression—so much so that this letter must be written!

"We do not challenge the right of the theater management to make its own policy, but can we, the churc justify the sponsorship of the film a segregated basis in light of the sage of the film?

"Think of the impact and wit the churches' *refusal* of sponsorshi a segregated basis would make! T of the impact of a headline suc this: 'CHURCHES IN AUSTIN REFUS SPONSOR PREMIER OF "QUESTION BECAUSE OF SEGREGATION POLICY!'

"As we Christians know, it is merely a matter of integration vs. regation—it is a question of wh right, just, and Christian in all insta —even as in Osterstadt!

"It is for these reasons that we and challenge you to consider drawal of sponsorship of the fil the Varsity Theater."

AS A RESULT of the letter the *Que 7* steering committee met with thos us who are concerned about the chu sponsorship and explained that ef had been made to change the thea policy. It was decided that the sho would be held as scheduled.

But the idea of a simultaneous miere for Negroes was dropped. C other facilities be found to accomm an integrated viewing? Evidently thought had been given to this possib Right or wrong, there it stood.

What to do now? Heads went gether. Up came an idea. A small le designed along the lines of the ques naire used in *Question 7*, would be tributed. Inside was to be QUESTIO "What should I do to demonstrate concern for what is just, reasonable, Christian in my daily life—even in matter of theater seating? (The p of theaters in this area, including one, excludes one segment of our munity.)"

There was no problem of distribution. The Lutheran Student Association the university was eager to take care it. After each performance of *Question 7* they made certain that every person received Question 8.

One newspaper quoted an article from the daily university paper in which the Lutheran Student Association was praised for its stand. It said in part,

"The Lutheran students could not . . . aside their beliefs in the brotherhood, and therefore the equal treatment, of all men, to see a motion picture, however fine. They thought it particularly ironic that a film so Christian in tone should be shown under conditions they considered to be so un-Christian in nature. They have chosen to deny themselves an important experience because it is not available to all their fellow students. We can only admire them for this self-denial . . ."

All of this brings us to Question 9. Has it done any good? Maybe.

Reactions have been both favorable and unfavorable. Some Lutheran pastors protested against any sort of demonstration. One pastor said it would play into the hands of the Communists. And, as always, some saw only what they wanted to see and missed the whole point of the matter and Question 8.

On the other side, one of Austin's Baptist pastors told his congregation that he, by way of protest, would not attend this superb movie in a segregated theater.

Dr. Franklin Clark Fry wrote to us: "Very simply, I am in complete agreement with the position . . . taken in your letter . . . We ought not compromise one ethical principle even to focus attention upon somebody else's violation of what is right."

Dr. Albert Jesse, Missouri Synod pastor who was chairman of the local *Question 7* steering committee, said, "We have made every effort to get the theater to desegregate for this movie . . . We resolved, however, in the steering committee meeting to go on with the showing as all local Lutheran pastors have taken stands against segregation. The picture is so eminently worthwhile that we went ahead with the showing."

As all Christians know, tolerance—no, let's give it its true name, *love*—begins in the hearts of men because God "first loved us." How many real changes of heart are wrought by argument?

The issues here, as in Osterstadt, are not just integration versus segregation, or even Christianity versus communism. It is both more complex and more simple. Until we see our problem in the light of the cross, our Osterstadt is before us like a craggy mountain.

If nothing more has been accomplished than to give others the incentive to speak out for what they believe is right, it has done much. And maybe somewhere in this community a little wedge has been driven into the mountain of prejudice.

Perhaps our (the church's) greatest temptation is to accept the role of becoming the stewards of good taste, genteel poise, and liturgical correctness, and at all costs to dodge controversial issues—to confuse all this with the reason for our being.—G. Paul Musselman in *The Church on the Urban Frontier* (Seabury Press)

FIVE MAKE A FAMILY

Pete's Day

ALL THE GIRLS looking fresh, flowerlike, demure. All the boys looking handsome, taller than usual, proud. And both boys and girls looking a bit awed, expectant, impressed by the occasion. Confirmation Day.

"Doesn't Pete look grown-up?" Karen spoke in a low voice. We were in the church assembly hall, where all the confirmands and their families and friends were gathering after the service.

"I don't recognize him," Karen continued. "Yesterday, when he came home from the church league baseball game, I made him go to the basement laundry sink to wash the *first* layer of dirt off. I'd just cleaned the bathroom."

"I think Pete's much impressed by confirmation," I said. I turned to Dan who joined Karen and myself. "Remember those days when Pete spoke so scornfully of confirmation? When he sneered at the idea of having to go through two years of classes? And the time he skipped class and lied about it?"

DAN LOOKED at our son proudly. "Pete used to ask why he had to go to class two years just to stand up in church and say 'I believe.' He called it a lot of fuss and bother. Then he saw that it wasn't fuss and bother. He was learning about truth and love and faith and God. Today he's proud that he's one of the class."

"I'll say he's proud," Sue sniffed. "Did you hear him at breakfast? He said I was the only one of the family who wasn't a member of the church now. That's not true, is it?"

"The church counts you as one o members because you're baptized and cause you attend Sunday school, S Dan explained. "What Pete meant that you're not a communing men till you are confirmed. Then you supposed to be old enough to stand and be counted, shoulder church res sibility, accept a share of the ch budget."

"How's Pete going to do that?" laughed. "He tried to borrow a qua from me yesterday!"

"Oh, Sue!" Karen laughed, too. "C with me. We're standing here admi Pete and his friends and we haven't g up to congratulate them."

KAREN AND SUE joined the cr around the confirmands at the front the hall. I turned to Dan. "You th this day *really* means something to Pe

"I'm sure it does. I'm thinking at my own confirmation and commun day. I was so impressed. After the tor's charge to us and our accepta into the congregation, I felt as if future of the whole church rested in I saw that same look in Pete's eyes this morning . . . when the class tur and came back to their pews."

He looked at me. "What about y Connie?"

"Ummm . . . yes . . . I felt sort dedicated . . . pure . . . awfully no And I remember I vowed I'd save m of my allowance to give to the chu My allowance was a quarter a week."

"How times have changed!" I

ughed, then spoke seriously. "But that as the Sunday I felt it really was some-ing to belong to a church and to bear sponsibility for my faith. All the years fore that I suppose I was like Pete. I cepted my faith because it was my fam-'s faith. On that Sunday . . . I ac-pted it because I believed faith was portant. My family's faith became ine."

SLOWLY WE WERE being moved along ith the crowd that was coming to the all to congratulate the confirmands. Our iends spoke to us. "Oh, Mrs. Melton, ou must be so proud." "Hello, Connie . . . Dan . . . congratulations." "Good orning, Mrs. Melton. This is Pete's ay, isn't it?"

Pete's day? I corrected that mentally. od's day.

By this time, we were in the tight knot f parents, friends, brothers and sisters ho were pressing around the boys and irls. I lost sight of Pete for a moment. hen I saw him stretching his neck, look-ng over the crowd. Karen nodded in our irection. Pete forgot his grown-up pose nd called and waved over the crowd. Mom . . . Dad . . . here I am!"

We reached him eventually, shaking ands with several members of the class n our way to Pete's side.

"Pete . . . I'm so happy for you," I hurmured. Did I have moisture in my yes? I hoped not. Mothers know nough not to be sentimental with teen-ge sons.

DAN AND PETE shook hands like busi-ess partners. "Congratulations, Son. And all of you." Dan smiled at the oungsters nearest Pete. "Our church will be richer with all you fine new mem-bers." The young people smiled back.

Later, much later, after all the con-ratulations had been said, the young-sters and their families began to drift to the parking lot. Pete joined the four of us and we chatted at the door with Pastor Ittel and Pastor Hanson.

"I suppose you don't have to go to Sunday school any more?" Sue said a bit enviously. "Dad says when you're confirmed, you're grown up."

"Grown-ups go to Sunday school," Pastor Ittel said. "Your father and mother teach or attend class."

"I've been confirmed for *years,*" Karen said, stressing the years as if she'd been confirmed twenty-five years ago. "And I still go to Sunday school."

"Who said anything about not going to Sunday school?" Pete asked, daring anyone to answer.

I grinned to myself. There have been days when we've heard Pete chant, "After I'm confirmed, I'm not going to Sunday school anymore. That's childish."

PETE MOVED closer to Pastor Hanson, who had taken him through the second year of classes. "Me and Pastor Han-son . . ."

He saw Karen open her mouth. "Oh, can't a guy make a mistake once!" He started again. "Pastor Hanson and I and some of the class are getting together next Sunday to see about forming a new Bible class." Pete acted as if he were the originator of the idea. Pastor Han-son and Dan winked at one another.

"You know what? We've decided to study the Bible in some of the different translations . . . some of those new ones. We'll read different translations . . ."

His voice faded as he and Dan went out the door.

"Congratulations, Mrs. Melton," Pas-tor Hanson and Pastor Ittel said in unison, as I followed Dan.

Sue bounced along beside me. "In two years it will be *my* turn . . ."

WORSHIP NOTEBOOK

LITURGY ON THE CAMPUS

WHAT HOLDS a group of people together? What is the cement which makes of a collection of odd shapes and sizes a common, united whole? Usually, the answer is: a common goal or purpose. If, for example, the group is a collection of students in an academic institution, then we may say that the common pursuit of knowledge is the cohesive force.

Suppose however that within the academic community there are other allegiances, other common causes, are there not additional factors binding these inner groups together? This was the question raised by J. A. T. Robinson. Now the bishop of Woolwich in England, Robinson was from 1951 to 1959 the dean of Clare College at Cambridge University. As head of a Christian community he sought something to unify his charges to a common loyalty to the church.

The answer Bishop Robinson found was the Eucharist and the story is told in *Liturgy Coming to Life* (London: A. R. Mowbray and Company, 1960).

LEST ANYONE think that this is just another book designed to appeal to esthetes he will be set straight on the first page. Says the author:

"When I was at my theological college there was no subject that seemed to me so remote from any living concern for the gospel and its relevance to the modern world than what was taught and explained as 'liturgiology.' And those of my contemporaries who were most enthusiastic about it only confirmed my worst suspicions."

"For they seemed to be indulging in a purely antiquarian pastime of the narrowest ecclesiastical interest, from which t emerged from time to time to pontific on what was 'correct' in the public dress of the Almighty. This was dedu entirely by precedent and pedigree, there was no need to stop to ask whet it bore any relation to what the Sp might be saying to the churches today.'

As a curate, Robinson was soon learn that "the Parish Commun formed the center and power-house everything that was done in the we both within the life of the Christ congregation and in the world outsic The Holy Communion was the veh wherein the gospel was set forth, liturgy therefore was the heart of ev gelism. But the young cleric also lear that the emphasis of the liturgy lay no the words but in the action.

TRANSFERRING THIS understanding the college community he saw the cha as a sort of union hall, the center of local branch of Christ's fellowship. H in the college community the chapel comes the parish church of every mem of the community.

Encouraged by the growing desire Christians of every stripe to seek a cc mon liturgical action, Robinson unc took to make of the liturgy a work p duced by the people for the people. E the problem, particularly acute for Anglican, of a minister from another nomination was solved by inviting a Pr byterian clergyman to assist by adm istering the chalice.

Since the Eucharist makes conte porary the events of the Upper Ro *and* Golgotha and Easter, the memb

the community were encouraged to see Eucharist as *the* Christian action "be-ise it mediates and makes present, in its efficacy and power, the great saving of God in Christ once and for all ought out on Calvary . . . This is the int where all Christian action begins, ere we are united with his act, and ere what he has done *for* us is renewed *thin* us for transmission to the world."

THERE ARE several factors here, not eatly stressed generally among Luther-s, which need greater expression. Holy mmunion is not just an *it* that I go the church to get. It is the oppor-nity for participation by me and my lows in the great act of redemption, ich act has its fulfillment in extension the lives of those who come together. he sharing of the Bread, concluded w sacramentally, must be continued so-lly — and thence economically and litically."

Robinson was careful never to speak the officiating minister as the celebrant, ther he was referred to as the presi-nt. All celebrate the presence of Christ. is comes in reaction both to the medi-al priest whose duty it was to say mass r the people and to the Protestant cleric ose function was to provide commun-n for the people.

Of interest too is the use made of gen-ne table bread, a common loaf and not o altar "breads" so common among us day. The fraction, a very definite part the Last Supper, was restored to its mbolic significance. Wine, such as that ed at the tables in the refectory, was e wine of the fellowship meal in the apel.

BUT MORE important than these exter-l features—and they ought to be con-dered as to their symbolical value—was e concern that this Eucharist was not something to be left only for the activity of the community within the walls of the chapel. "The Communion is social dynamite, if really we take seriously the pattern of community known at the altar."

Baptisms and confirmations were brought into relationship with the common meal that is the liturgy. This will probably surprise many who say that college and seminary chapels are not true congregations. But what then is the congregation? Although the community was in recess over many of the more prominent holy days of the church, an effort was made to keep them.

The author asks some interesting questions about why the Eucharist ought not be celebrated on Good Friday and Lutherans will be interested in pursuing these questions further. The author's comments on weekday communions will evoke interesting speculation.

In some particulars this book sounds as if it were influenced by the ULCA statement on Holy Communion: "The first is to objectify the sacrament as a thing, and to equate it with the elements of bread and wine, one then gets tied up in a host of unprofitable questions about the precise relation between this thing or substance and the presence of Christ. . . . And the opposite error is to subjectify the sacrament as a religious experience, or a thing felt."

THE BOOK, which is in three parts ("History and Theology of An Experiment," "Communion Addresses," and the "Communion Manual"), deserves careful study. In a day when one hears the lament of "nonrelevant" liturgy and "archaic" terminology, this volume sets forth one experiment to do something about the situation.

If nothing else comes out of the reading of this little volume, it should cause

some serious rethinking of our unfortunate notion that a congregation must always be an incorporated body of Christians occupying a church building which is, or will be soon, paid for.

I see nothing wrong, in fact there is something quite worthy, in a community of Christians on a campus desiring to celebrate the liturgy and share in the common meal. I could wish that the same privilege were also granted to church headquarters.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Man's world?

QUESTION: We are active in our church and community which is a small edition of Europe in the "great Southwest." Again and again we have been told that we have a wonderful life together. It happens, unfortunately, that our home life is far from happy. Eric thinks, as a college graduate, that he knows just about everything, that this is a man's world, that women should be obedient, and that children may be cursed, kicked, and cuffed. He holds that he is always right, and punches me when I disagree. He is kind when he is in good humor, but has a terrible temper which flares at the slightest hindrance. He ridicules me, curses me, belittles me in the presence of the children.

When Teresa, 15, brings girls home for overnight he acts familiar with them, r nopolizes the conversation, embarras all. He was unfaithful several years a and I don't trust him with girls. He ta excessively about sex, tells risque stor but tells Teresa no boy is to be trust He is always trying to discredit me w the children. He acts and talks to us l a crude person, but if an outsider cor he at once becomes a sophisticated h school teacher. He spends money fre but anything I earn must be saved.

REPLY: Eric seems to hold the credited idea of husband and fat as absolute monarch. That, of cou is out of line with an enlighte Christian viewpoint. We regard family as a democracy—every m ber to be respected as important.

You and Eric should both se Christian marriage counselor—I am ferring you to one by mail. Until and your husband both go willingly such an adviser, or can talk mat over together, with open minds, th is little prospect of improved co tions. Among the people with wh I have counseled over the years th have been only a few cases in wh anything constructive was acc plished unless both marriage partn desired to make their marriage succ ful and happy, and were willing work for that goal.

If you cannot immediately get s help, try the following suggestions, of them old, and all both succes and unavailing in various instances.

1) Leave one or more books marriage and family life lying wh Eric will see them, without saying a thing about them. He may pick or another, and read it. Here ar few: *How to Keep Romance in Y Marriage,* W. C. Ellzey; *How L*

Grows in Marriage, L. F. Wood; and *Christian Family Life,* Rudisill. Any of them may be had from your church publishing house.

2) Plan a pleasant situation, perhaps going out to dinner, apart from the children, and try for a suitable opportunity to have a calm, pleasant talk about one or more of the specific issues, or about the general problem. Until then keep the home atmosphere sweet, as far as possible, and use your utmost tact.

3) Perhaps you can enlist some fine man or woman, whom Eric respects, to engage him in casual conversation and lead him into a new viewpoint.

ay children?

QUESTION: We have two children, one ve, the other eight. We now have a oney problem with them. For quite me time we have been giving them oney when they request it, if the purose is all right. We also pay Fritz and ue for doing various small services round the home.

As they get a little older it seems that ey want to be paid for more little hores. Fritz, the older, has several times eclined to do what was requested unless aid. Several unpleasant situations have eveloped because of this issue.

REPLY: Children, even small ones, need some money. But, like adults, they seldom feel that they have enough. Dr. Lightner Witmer, authority on child life, once remarked, "The less they have the better." Nevertheless, they do need some in a society such as ours.

Most present-day students of children believe the most satisfactory way to meet this problem is to give youngsters a small regular allowance, not related to work or behavior. The amount should, of course, be quite small for a young child, but it should be increased as the child grows and develops, and as need advances. The actual amounts ought to be worked out with the individual children, in the light of the amounts allowed to other members of the family, and not without thought of what neighborhood youngsters receive.

It is a desirable thing also to have a family understanding that all home members perform the regular tasks of the household, which they are capable of performing, without pay. Make it clear that father and mother do everything without any thought of financial recompense. All members of the family are concerned with the welfare of all the others and of the home itself. Each one should be asked to do whatever is requested without any expectation of pay.

Another understanding also is in order—that when a child is asked to perform some unusual task, something outside the regular routine of the family's life, he be given some pay. The amount should not be large, lest an artificial outlook and attitude be developed. Caution should be exercised to avoid favoring one or another child. Assignments and pay ought so to be distributed as to appeal to the children as being fair to all.

An allowance may serve a fine educational purpose if each one is advised to devote some of the money to giving, some to spending, and another portion to saving. The three major functions of money ought to be kept in mind when the amount of allowances is settled. Some record-keeping may be added as a valuable function of allowances.

BOOKS

PAUL'S GOSPEL

Commentary on Galatians. By Ragnar Bring. Trans. by Eric Wahlstrom. Muhlenberg. 296 pages. $4.50.

This is a rewarding excursion into an area of Paul's thought which is as relevant today as when Paul first wrote Galatians. This commentary is a companion to Anders Nygren's much read *Commentary on Romans*, and will doubtless be regarded in the future as one of the standard works with which every student of the New Testament should be acquainted.

After a brief introduction to the letter and a preliminary study of the relationship of Paul's Gospel to the Law and Scriptures, Professor Bring of the University of Lund treats his reader to a topic-by-topic discussion of one of the most important of Paul's writings. The commentary is divided into two parts. The first part (covering Gal. 1:6—5:12) treats Paul's conversion- and revelation-shaped understanding of the new Christian relationship with God, and the second part (Gal. 5:13—6:10) treats Paul's concept of Christian behavior or ethics in the light of that relationship.

The book is not an exegetical study, a verse-by-verse exposition of the Greek or of a translated text. Exegesis stands behind the scenes here, and comes out upon the stage only when clarifying a point demands it. It is the theology of Galatians which interests Bring. In this reviewer's opinion, the author has mastered that aspect of Paul's letter, and has set forth Paul's thinking with considerable deftness.

As one would expect, the hub around which the volume revolves is Paul's negation of the Pharisaic notion that man can acquire a righteous stature before God by keeping the demands of the Law. This, according to Bring, is idolatry, and is, in the eyes of Paul, a gross misunderstanding of the place of the Law in the history of salvation and a perversion of God's intentions in giving the Law in the first place. "The right obedience to the law," says Bring, "was to knowledge its accusations and submit to judgment." This Jesus himself did, and fulfilled what the Law demanded for those who are his people. Bring consequently tells us that for Paul redemption is basically liverance from the curse the Law pronoun on sinful man.

Bring never ceases from beginning to e (even when he treats ethics) to hamr these points home. It is a feature of volume which involves the author in w some may regard as tiresome repetitio But the clear insights into Paul's way thinking and of handling his Galatian c verts, and the appearance upon almost ev page of some theological "gem" far outwe the repetitions.

The layman, pastor, theologian and s dent will find much material here to st ulate thinking about what Christ has d for his people and what being a Christ really involves. Only an absence of fo notes and indexes mars this excellent c mentary.

ROBERT A. BARTEL

Minneapolis

PASTOR AS COUNSELOR

Redemptive Counseling. By Dayton G. Deusen. John Knox Press. 191 pages. $3.5

In its redemptive mission the church a promising ally in psychotherapy wh has elements appropriate and inappropr to the Christian task, the author indica He discusses important questions which p chotherapy raises with regard to rede tion both as a serious challenge and as possibilities for co-operation. The volu not only points up differences between p chotherapy and Christianity but also i cates common ground and areas of c patability. It answers an expressed n for a clear and logical explanation of l psychotherapeutic resources can be an of the church's redemptive work.

The author presents the book in t parts: psychotherapy challenges the chur

lemptiveness; personal life, the scene of lemptive action; pastoral counseling: re- ious, dynamic, redemptive. In these divi- ns such issues are discussed as basic avages, contributions of therapy, is Chris- nity true to itself?, the surging spirit d relating self of man, the immediacy of od, healing in life, primacy of being, ediation in counseling, biblical light on namic principles and redemptive aspects counseling.

The author has raised challenging ques- ns about whether the church is rendering redemptive ministry in full and whether the legitimate means available are being ilized in pastoral care.

Columbia, S. C. J. Obert Kempson

The Prayers of Man. Edited by Alfonso M. Nola. Ivan Obolensky. 544 pages. $8.50.

Huge anthology of prayer, much of it om cultic ritual of primitive peoples (the ilus, Polynesians, Navajos, and 60 others) id the ancient non-Christian religions. Also wide selection of Hebrew and Christian ayers, including a few from the Salvation rmy, Jehovah's Witnesses, etc. Sources of e texts and translations are not indicated, at the volume gives evidence of careful holarship. The book is of value prin- pally to students of comparative religion r of the historical phenomena of prayer.

THE PAPERBACKS

Muhlenberg

Fools for Christ. By Jaroslav Pelikan. 172 ages. $1.35.

On one level this is an inquiry regarding ix men—the Apostle Paul, Kierkegaard, Dostoevski, Luther, Nietzsche, Bach — as eekers for the true, the good, the beautiful. At a deeper level it is trail blazing for any erious man of today who seeks a deep nderstanding of life.

Three Treatises. By Martin Luther. 316 pages. 1.50.

This is the best Luther bargain on the narket, his three most important essays, written in 1520: "The Open Letter to the Christian Nobility," "Babylonian Captivity of the Church," "The Freedom of a Christian."

The Valley of the Shadow. By Hanns Lilje. 128 pages. 90 cents.

Seldom has a man written a chapter of his own life story with such simple eloquence. As a prisoner of the Gestapo, 1944-45, Dr. Lilje explored the depths of Christian faith while momentarily awaiting execution.

Spiritus Creator. By Regin Prenter. 311 pages. $1.50.

Important study of Luther's doctrine of the Holy Spirit, translated from the Danish. Dr. Prenter is one of the half-dozen first-magnitude European Lutheran theologians of this generation.

Highways of Philosophy. By Merle William Boyer. 352 pages. $1.75.

This college student's introduction to philosophy is lucid and readable, and should appeal to any curious literate.

Macmillan

Reinhold Niebuhr. His Religious, Social, and Political Thought. Edited by Charles W. Kegley and Robert W. Bretall. 486 pages. $1.95.

Twenty scholars, mostly American, interpret and criticize Niebuhr's thought from greatly varying perspectives, plus Niebuhr's reply. This was Vol. 2 in the Kegley-Bretall "Library of Living Theology" published in 1956.

The Quest of the Historical Jesus. By Albert Schweitzer. 413 pages. $1.95.

This book helped put an end to the effort to modernize Jesus, and made Schweitzer world-famous. The English translation was first published in 1910.

The Gospels translated into modern English. By J. B. Phillips. 252 pages. $1.25.

Letters to Young Churches. By J. B. Phillips. 225 pages. $1.25.

The widely popular and very helpful Phillips' translations of the New Testament gospels and epistles.

ULCA

Luther League Convention To Hear Mahalia Jackson

GOSPEL SINGER Mahalia Jackson will sing for more than 2,500 young people at the Luther League of America convention this summer.

It's the first time an entertainer has been booked for an LLA convention, said the Rev. Arthur Bauer, executive secretary. He noted that the convention theme, "Lord, I Believe," lends itself exceptionally to Miss Jackson's talents.

Before she begins her program Thursday night, Aug. 17, at the University of Illinois, the Negro singer will be interviewed by the Rev. John G. Gensel, New York pastor who is an authority on jazz.

Miss Jackson is now on a world concert tour during which she will entertain royalty, visit the Holy Land and have an audience with Pope John XXIII in Rome. She is a Baptist.

She was quoted in *Time* magazine as saying her pilgrimage to the Holy Land is the "most important thing in my life—to walk the streets where our Lord once walked."

Principal speaker at the convention will be Bishop Hanns Lilje, of Hannover, Germany, former president of the Lutheran World Federation.

LLA Youth Associate Named

JOSEPH E. ALLEN, a student at Hamma Divinity School, will be youth associate of the Luther League of America for the coming year, it was announced by Executive Secretary Bauer.

Beginning June 1 he will serve a year's internship with the LLA, primarily engaged in field work. He is the fifth youth associate to serve with the league.

Mr. Allen is a graduate of Wittenberg University, and a former president of the Kentucky-Tennessee Synod's Luther League. His home is in Louisville, Ky.

Mahalia Jackson sings a gospel message

Church Women Vote Funds To Support Home Missions

EXECUTIVE BOARD of the United Lutheran Church Women this month approved expenditure of $120,000 for home and overseas mission work. The board's semi-annual meeting was held in Philadelphia.

The sum of $86,000 was allocated to ULCA mission congregations in the United States and Canada. Miss Josephine Darnstaetter, executive secretary of the auxiliary said the money will help pay salaries of mission pastors and parish workers in new congregations in 27 states, including Hawaii, and five Canadian provinces.

The board also approved $30,000 for construction of a youth hostel in Singapore. Dr. Earl S. Erb, executive secretary of the ULCA Board of Foreign Missions, said the hostel will contain dormitory rooms for students, a kitchen, dining room and possibly a library. He said the building will probably be completed next year.

Other funds were earmarked for purchase of a new church site in Chicago and grants to various inter-church projects, including aid to Cuban refugees in Florida.

This year the women's auxiliary is using 27,000 of its record $1,200,000 budget to ther the work of the church's Boards of nerican and Foreign Missions. ULCW has 0,000 members among 3,858 congrega- nal units.

Called to Start Missions

BOARD OF AMERICAN MISSIONS has ex- ded calls to 13 pastors and graduating minarians to start developing new mission lds in nine states and Canada.

The Rev. Merle G. Franke, board secre- ry of English missions, said three will rve in Ontario, two in North Carolina, d one each in Florida, Hawaii, Indiana, uisiana, Minnesota, New Mexico, Penn- lvania and West Virginia.

The board plans to enter 70 new fields is year, and up to now developers have en assigned to 51.

elegate to Kirchentag

DR. HANS P. TREUENFELS, a layman of orwalk, Conn., was appointed to represent e United Lutheran Church at the Deutsch- Evangelischer Kirchentag, to be held in est Berlin July 19-23.

etters to the editor

ichmann trial

SIR: The piece on the Eichmann trial "Washington," May 3) has me puzzled. ersonally I am unhappy over the kangaroo rial going on in Jerusalem. But we Chris- ians had better not inject ourselves into the ffair, especially so since our hands are not ltogether clean. I myself lost a father, my oldest brother, and only sister at the hands of the Nazis. There must have been 60 to 80 people belonging to my family who per- shed in the Hitler holocaust. Paper is a very patient thing and one can put on it anything and everything. *The Lutheran* of an earlier day (Sept. 22, 1937) even justified Hitler. (DR.) HENRY EINSPRUCH

Baltimore

SIR: Dr. Van Deusen dispassionately and without any emotion gives his views on the inadvisability of having a trial for Eichmann at this late date. Dr. Van Deusen did not suffer at Eichmann's hands in the death-dealing concentration camps; none of his immediate family, relatives, or friends have been destroyed by torture, starvation, shooting, gassing, or burning. As he views the trial from his ivory tower in Washington, he feels that nothing is to be gained by it.

Pittsburgh (DR.) DAN A. BRAVIN

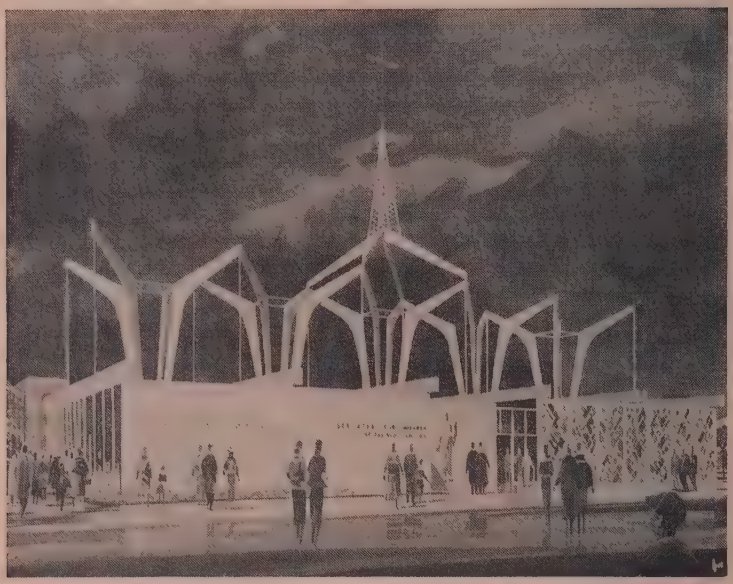
SIR: I felt that the article on the Eichmann trial is about as good a representative of the "let's forget it, it's all over now" philosophy as has appeared recently. The scars that have been left by the crimes of genocide can always be overlooked, but that does not preclude their existence. How humanity can lose by bringing a monster such as Eichmann to trial is beyond comprehension. The world's conscience allowed such proceedings and I think that the world's conscience can stand the burden of witnessing the trial of one of the men responsible for that horror. ROLAND J. PEREZ

Philadelphia

Lutherans on Main Street

SIR: In "Lutherans move to Main Street" (April 16) this Congregationalist pastor constructs an ideal Lutheran Church which suggests to me the work of an ancient author who attempted to construct on paper the ideal state. Neither of the two exists. I should like to suggest that the author acquaint himself with the totally dogmatic approach to religion which one finds on at least some of the Lutheran college campuses. He should be informed of the way in which teachers of religion on the so-called "liberal" arts campuses as well as seminary teachers are prevented from bringing to the classroom the latest and best in biblical studies. I have not ceased to hope for the day when Lutheranism will become like the church which Dr. Scotford describes. In the meantime we shall have to keep silence and wait.

Cincinnati GORDON J. BAHR



Child-care center and chapel by Durham, Anderson and Freed, architects

By OLIN G. DASHER

Seattle Churches Plan Christian Witness at 1962 Fair

SEATTLE—Christian Witness groups will build a child-care center and chapel for the Century 21 Exposition, to open here in April 1962. An operating budget of $175,000 has been provided by the 18 co-operating Protestant denominations.

Luvern V. Rieke, University of Washington law professor, is president of the Christian Witness in Century 21 board. He is a trustee of the American Lutheran Church.

Fund raising is being directed by the Rev. Lemuel Peterson, executive secretary of the Greater Seattle Council of Churches.

The religious program at the exposition will be generally informal. Tape-recorded messages will be prepared by outstanding clergymen and laymen. Outdoor areas will be provided for children on the 500,000 square-foot site. A chapel will seat about 50.

PACIFIC NORTHWEST JCLU Pre-Merger Committee met April 18 in Seattle's S John's Lutheran Church (AELC). Ar rallies involving laymen were held earlie

TEN OF THE 12 United Lutheran congr gations in Greater Seattle are supporti the Greater Seattle Council of Churches th year. The council's constitution has bee revised to provide for better representatio

The Rev. Richard I. Crossland, pastor Good Shepherd Church, Bow Lake, has bee elected chairman of the Christian Uni division. The Rev. Donald A. Clinton, St. Andrew's Church, Bellevue, is the oth United Lutheran pastor on the board.

LUTHERAN COUNCIL of Greater Seatt held its first pastoral workshop April 17-2 at Swedish Hospital. Director was Chapla H. George Randolph, of Emanuel Hospit (Augustana), Portland, Ore.

The Thomases and Mrs. Krieg, donors, with Wittenberg's Roland C. Matthies

2 Million Gift Earns Another $1 Million for Wittenberg

SPRINGFIELD, OHIO, May 6.—"If you want make money, give it away."

With these words, Harold O. Thomas of anton, Ohio, long-time tither and vice presi-nt of the Lutheran Laymen's Movement r Stewardship, concluded an announce-ent May 6 that he, his wife, and mother--law, were making another annuity gift to ittenberg University, this one for $1,000,-00.

The gift, Mr. Thomas explained, had be-me possible because he and Mrs. Thomas d her mother, Mrs. Sara D. Krieg, had ven their original fortunes to Wittenberg n an annuity basis in October 1955. Re-vestment of income received from the 1955 nuities made possible the May 6 gift, so given on an annuity basis.

An annuity gift is made with the stipula-on that the recipient institution shall pay e donor interest on the principal each onth. The principal becomes available for e at a stipulated time, usually upon the ath of the donor.

The Thomas-Krieg annuity gift made in 955 totaled $2,000,000 — $800,000 from Ir. Thomas, $700,000 from Mrs. Thomas nd $500,000 from Mrs. Krieg. The May 6 ft of $1,000,000 included $200,000 from Irs. Thomas, $300,000 from Mrs. Krieg nd $500,000 from Mr. Thomas. All gifts ave been designated for general endow-ent purposes except for $500,000 which will go for a building. The Wittenberg library, dedicated in 1956, is named for the Thomases.

Dr. Clarence C. Stoughton, Wittenberg's president, called the new Thomas-Krieg benefaction "another of the great electrifying gifts in the history of Wittenberg.

"This is not a gift peeled off the top of an enormous fortune. Just as the 1955 gift of the Thomases and Mrs. Krieg represented virtually their entire resources, this new gift represents resources acquired since then. This is Christian stewardship at its best."

Bay Village Congregation Dedicates New Parish Hall

COLUMBUS—Bethesda-on-the-Bay Church, in Bay Village, a western suburb of Cleveland, dedicated a $187,000 parish hall on April 30. Dr. E. Rudolph Walborn, Ohio Synod secretary, spoke at the service conducted by Pastor Burnell J. Peterson.

The building has an auditorium seating 350, and augments the structure built ten years ago and now long outgrown in the developing suburban community. The project was directed by three building committee chairmen, the first two having moved out of the community.

Classrooms, offices and kitchen and service space are also provided.

Home-Church of the Air

Congregation of shut-ins achieves fellowship via televised services

EVANSVILLE, IND. — A new congregation has been "organized." But it will never congregate. Nor will it ever build a church.

Yet it has a name and some 70 charter members. None of them can attend church services anywhere.

Called Home-Church of the Air, this congregation is composed of shut-in viewers of the televised services of St. Mark's Lutheran Church, Evansville. Its members live in Indiana, Kentucky, and Illinois. Their pews, in many instances, are beds.

Since St. Mark's began televising services some time ago, Pastor Richard M. Langsdale got a lot of mail from shut-ins. Unable to attend their own churches, they said, they had become regular viewers of the televised Lutheran worship.

That gave Pastor Langsdale an idea. Shut-ins and those who care for them throughout the tri-state area were invited to write in requesting affiliation with their special Home-Church of the Air. St. Mark's offered free these helps to a devotional, sharing fellowship:

1. A copy of the *Service Book and Hymnal.*

2. A copy of the *Lutheran Book of Prayer.*

3. Regular mailing of the home department quarterly, *Augsburg Series.*

4. Weekly mailing of the church bulletin.

5. A "prayer chain" listing of all shut-in affiliates, urging prayers for each other and the exchange of written greetings.

The response was instant and overwhelming. Members of St. Mark's volunteered to

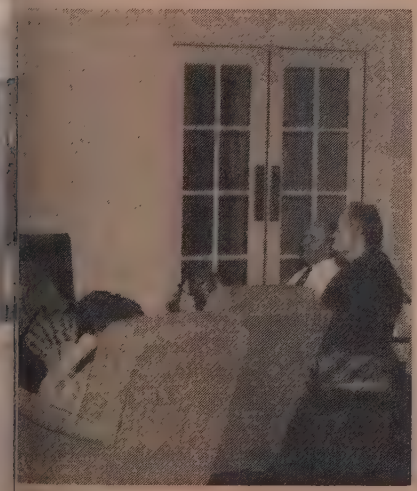
liver the initial materials in personal its, regardless of where the shut-ins lived. Letters came from persons of a wide age-nge. Only two are Lutherans. Several mbers of a local home for the aged ned at once, others came in later.

Great care is taken to assure participants at this affiliation need in no way affect ir regular church membership. No money solicited. But gifts mailed to St. Mark's acknowledged as thank-offerings.

Letters continue to come in from new ditions to the "Home-Church of the Air," hich is carefully referred to each Sunday the telecast, and from those already par-ipating. They voice a common rejoicing: "Now I feel included, part of a congre-tion again . . .

"What was once a worship service I tched is now a congregation to which I long, whose worship is my worship be-use I share it through the hymnal and rough being part of its fellowship . . . ". . . the Home-Church makes us feel at we're among the living again."

Although it never meets, the Home-hurch of the Air is a unique congregation, nding together in the fellowship of wor-ip in Christ and in written greetings a oup of people constantly in danger of ing shut-out shut-ins.



The Real Arthur Eves

Chaplain Eves

Steelman Blough

WHEN *The Lutheran* published Chaplain Arthur L. Eves' story about work with the Air Force in Alaska on April 12, his friends were astonished.

"That's not Arthur!" they exclaimed about the accompanying picture. It certainly wasn't. Some recognized the picture as that of Roger M. Blough, board chairman of U.S. Steel Corporation, used a year ago when he received an honorary degree from Gettysburg College.

Embarrassed editors didn't catch the error in make-up until the magazine was in the mails. Belated apologies are offered, and now readers can see what Arthur Eves really looks like. Not, obviously, like Roger Blough.

"Resource" Wins Award

CHICAGO — *Resource,* the magazine published jointly by the parish education boards of four Lutheran church bodies, has been cited "for notable achievement in Christian journalism, layout and excellence of content in keeping with the stated purposes of the publication."

The award was made by the Associated Church Press, organization of religious periodical editors, at its annual meeting.

Resource was started in October 1959 by the boards of the United Lutheran, Augustana, AELC and Suomi Churches. It is published in Philadelphia. The Rev. John M. Mangum is the editor.

Iowa Synod's Lake Camp To Be Dedicated July 4

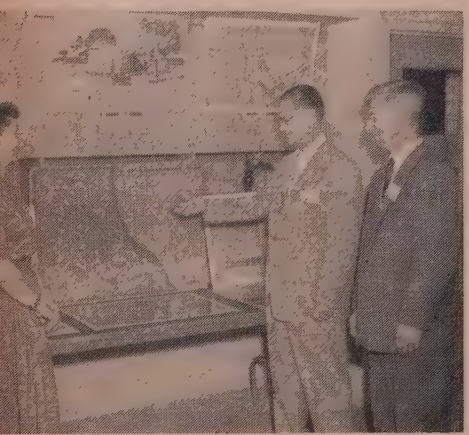
By ALFRED J. BEIL

DES MOINES, IOWA—A progress report on Lutheran Lakeside Camp was presented to the synodical board in Des Moines, May 1. The Rev. Russell J. Olson, chairman of camp development, stated that the dining room, kitchen, and ten cabins would be completed by June 1. These will accommodate a few more than a hundred campers a week.

The Rev. Carl Berhenke, camp manager, and the Rev. Richard Otten, camp director, announced plans to accommodate twelve groups during the summer.

The United Lutheran Church Women sponsored a plan for providing silverware and other equipment for the dining room. The United Lutheran Church Men are providing waterfront equipment and pedal-powered pontoon boats.

A used overland bus has been purchased to equalize the cost of transportation for campers who travel more than 250 miles. Each weekend the bus will return a load of campers to Cedar Rapids, and then pick up another group for the camp.



Pastor Simonsen explains Iowa camp map for Mrs. M. M. Milson and LaVerne Johnson

The Rev. Arthur Simonsen, chairman the camp finance committee, reported t the cost to date, including land and bui ings, amounts to $200,000. He estima all debt can be liquidated by Dec. 31, 19

Dedication day will be July 4 when church families are to be in camp for week. The 133-acre camp site, with a h mile shoreline on Lake East Okoboji, v purchased by synod in 1957 for $60,0 It is located one and a quarter miles so of Spirit Lake, Iowa.

Pastors Simonsen and Olson said the s ond phase of the camp development p gram will begin in 1963, when the lar merged synod will need to bring the ca capacity to 200.

MINNESOTA

First Unit Being Erected By Minneapolis Mission

By PAUL LUTHER WETZLER

MINNEAPOLIS — St. Timothy's Church gan construction of its $164,000 first u last month. Ground was broken April on the ten-acre site. The Rev. Dick Ham is pastor of the congregation which n has 518 members.

PARISH WORKERS of the Twin City L theran churches held a conference May in the Northwest Synod office buildi Synod staff members led discussions.

NEW STUDENT CENTER of the Minnes Lutheran Student Foundation was dedica May 7 by Dr. Malvin Lundeen, presid of the Augustana Church.

Osgood Magnuson resigned as direc of the foundation, and Dean Kjolhaug named acting director.

THE R. B. REED Memorial Parish Ho was dedicated April 16 at Mt. Carr Church, Minneapolis. The Rev. Geo Gerberding spoke. The building was nam in honor of the pastor who died last N vember.

orning Star's first
it will be section
right in drawing

maha's Morning Star Church Begins $375,000 First Unit

By MARTIN G. SCHROEDER

OMAHA, NEB. — Morning Star Church, maha, broke ground early in March for its st unit. The building will have transepts n each side of the nave for the choir and astor's offices.

Cost is estimated at $375,000, including rnishings. The building site was donated y Clark and Gilbert Swanson.

Organized five years ago April 28, the ongregation worshiped in a house chapel ntil it grew to 608 baptized members, then btained use of a large department store uditorium.

Morning Star is self-supporting, with no alary aid and no Board of American Mis-ions loans. The Rev. Martin C. Ashley and Dr. Walter H. Traub are the pastors.

Midland Dedicates Three Units

MIDLAND COLLEGE, Fremont, dedicated hree new buildings April 12. All built within he past year, they are the new dining hall, which seats 450; Fremont Hall, a classroom building; and Augustine Hall, a men's dor-mitory.

The dining hall has been in use since October. The dormitory, housing 77 men, was occupied last December. Both these units were erected with a federal loan at a cost of $505,000.

Fremont Hall, now ready for occupation, contains 14 classrooms and two seminar rooms. It is completely air-conditioned. Citizens of Fremont helped to build it.

Work begins this month on a new wing to Beegle Hall, the women's dormitory. Costing $300,000, it will accommodate 106.

New Nebraska Synod Planned

FREMONT, NEB. — Dr. Alfred W. Young, president of the Central States Synod, has been named chairman of a 12-man central planning committee that will guide formation of the new Nebraska Synod of the Lutheran Church in America.

When the merged church becomes operational in 1963, the new synod will have more than 100,000 baptized members in 175 congregations of the ULCA, Augustana and AELC.

Others on the planning committee are Dr. J. Sabin Swenson, Omaha, president of the Augustana church in Nebraska; the Rev. F. H. Farstrup, Cordova, AELC president in Nebraska; Herbert W. Hansen, Omaha; Martin R. Grobeck, Omaha; the Rev. Clarence P. Hall, Holdrege; William Hasebroock, Westpoint; the Rev. W. Clayton Nielsen, Omaha; Elmer B. Sasse, Fremont; the Rev. C. E. Jensen, Omaha; P. N. Youngquist, Lincoln, and Cecil Johnson, Omaha.

TEXAS-LOUISIANA

Synod Meets to Approve Merger, Vote High Budget

By DAVID F. COOPER

AUSTIN, TEXAS—The Texas and Louisiana Synod is holding its 110th convention at Grace Church, Houston, this week. Leaders hoped for the high honor of becoming the decisive twenty-second synod to ratify the "Agreement of Consolidation," which would assure the necessary two-thirds approval for the ULCA to merge into the Lutheran Church in America.

Vote on ratification was set for the first business session on May 23, and a favorable vote was fully expected.

The synod also is to vote on a $218,000 budget for 1962, including a $15,000 dowry gift for the new church.

Benevolence Gains Noted

GIVING TO apportioned benevolence in the synod continues to show an amazing percentage increase over previous years. Contributions received for the first three months of 1961 total $34,425, as compared to $25,668 for first quarter in 1960—an increase of 38 per cent. Giving to Lutheran World Action stands at $3,260, an increase of $1,800 over the first quarter in 1960.

TEXAS LUTHERAN WELFARE SOCIETY, the joint property and program of all the National Lutheran Council bodies in Texas, reports cash and pledges of nearly $200,000 in its current capital funds campaign for $400,000. The money is for new buildings, improvements at Trinity Lutheran Homes for the Aged, and the establishment of a second Lutheran Home at Shiner, Texas.

Surge in Mission Development

THE TEXAS and Louisiana Synod recently highlighted a new surge of home mission development, as it welcomed a number of new mission developers and home mission pastors.

Pastor Leslie Conrad and members of St Luke's Church break ground at Richardson

Three seminarians to be ordained t month have accepted calls from the Bo of American Missions to develop new fiel

Terrance O. Michael, member of Messi Church, Austin, a graduate of Chicago Ser nary, will go to San Angelo, Texas. Char W. Pegg, of Cranford, N. J., a gradu of Philadelphia Seminary, will serve the n field at Midland, Texas; and Donald Kenning, of Pomeroy, Iowa, will begin wo at Big Spring, Texas.

The Rev. Harold G. Deal, Jr., form president of the United Lutheran Missi in Japan, serving in Nagoya from 1948 un 1959, has already begun work as pastor Holy Trinity Church, a Houston mission.

FIRST UNIT construction for mission co gregations also continues to take top p ority. Groundbreaking services for new un were held for St. Luke's Church, Richar son, the Rev. F. L. Conrad, Jr., pastor; Ho Trinity Church, Houston, the Rev. Haro G. Deal, Jr., pastor; and St. Martin's Churc Houston, the Rev. Manfred Holck, J pastor.

Building for chronically ill, Muhlenberg Medical Center, is now open. Dining wing is at left

First Building Dedicated at Muhlenberg Medical Center

By HENRY W. SNYDER, JR.

ALLENTOWN, PA.—More than 12,000 persons inspected the new Muhlenberg Medical Center during its dedication weekend, April 22-23. Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, dedicated the first unit of the new Lutheran hospital April 23. Sister Louise Burroughs had been installed as administrator on the previous Sunday.

The first unit is now open for patients with chronic ailments. It has 94 rooms which can be used for single patients or can be converted to double rooms. On the first floor there is a large occupational therapy section. Below this is a special services area for x-ray, laboratory, pharmacy, physiotherapy and examination rooms.

A one-story dining and kitchen wing connects with the first floor. An emergency operation room and the temporary chapel are on the second floor.

The Women's Auxiliary of the Medical Center has pledged $100,000 for erection of a permanent chapel.

Dr. Edward L. Bortz, chief of medical service at Lankenau Hospital, Philadelphia, was the dedication speaker.

ST. PAUL'S CHURCH, Applebachsville, Bucks County, has been temporarily connected with the Springtown Parish in the Bethlehem District. Since Pastor Thomas Atkinson died in March, services at St. Paul's have been conducted by the Springtown pastors, the Rev. Edmund Bieber and the Rev. James Henderschedt.

SIX NEW RANKS of pipes have been added to the four-manual organ of St. John's Church, Allentown. The organ now has more than 5,000 pipes.

DR. GEORGE EICHLER, superintendent of the Northampton Area schools, will retire this year after 32 years of service. He is an active Lutheran layman.

Church School Teachers To Observe "Lab" Classes

By LUTHER E. FACKLER

PITTSBURGH, PA.—A new venture in training for church school teachers is planned this summer by the Pittsburgh Synod's parish education committee. It will be a "Lab School" to be held at Thiel College July 9-14.

Daily model classes will be held for two groups of children, kindergarten and junior ages. Teachers enrolled in the school will observe methods of instruction developed

PA.: PITTSBURGH . . .

by the leaders, with analysis and discussion before and after each session.

The leaders are two experienced teachers, Mrs. Howard Reisz for the kindergarten and Mrs. Ralph Kreider for the juniors.

A PARISH EDUCATION conference for all those engaged in church school work will be held July 7-9. Dr. Ralph Heim, of Gettysburg Seminary, will speak.

Benevolence Receipts Higher

SYNOD TREASURER reports receipts from the congregations during the first quarter of 1961 were 3.66 per cent higher than remittances in the same period of 1960. Increases were also noted in Lutheran World Action and Seminary Appeal contributions.

SPECIAL FEATURE of Cantate Sunday in St. John's Church, McKee's Rocks, was a family choir consisting of 17 families. They sang a chorale in which the congregation took part. Dr. G. Lawrence Himmelman is the pastor.

THIEL COLLEGE will build new fraternity houses for the four Greek-letter societies and a fifth to be used temporarily for housing non-fraternity men. The board of trustees also considered construction of a new Thiel Center, to serve as an educational, cultural and recreational building.

Miss Dorothy Marple has resigned as dean of women. She will complete her doctorate in the field of student personnel and administration at Columbia University, and will take special studies at Union Seminary.

Congregations Take Part In Family Altar Mission

By CALVIN E. HUMBERT

WILKES-BARRE, PA. — Sixteen congreg tions took part in the Family Altar Missic April 23-26. Through sermons and discu sions, the visiting missioners sought to pr vide guidance for development of the Chr tian family, with many practical suggestio for home worship.

In a closing evaluation of the missic representatives of the participating cong gations agreed there should be an ongoi program to give direction and challenge families in encouraging home devotio Congregations were asked to emphasize co tinuously the centrality of the Family Alt

Room for Future Expansion

ST. JOHN'S CHURCH, Wilkes-Barre, r cently purchased an adjoining tract for lor range development. Existing frame hous will be razed to provide more parking spac A year and a half ago, the congregati acquired a dwelling for a parish house.

TRINITY CHURCH, Clark's Summit, l month dedicated a new parish building. T church auditorium also was renovated.

HOLY TRINITY CHURCH, Kingston, o served its 40th anniversary May 21. A co gregational dinner was scheduled May 2

ST. PAUL'S CHURCH, Scranton, dedicat a new carillon and extensive renovations the church building.

Lewisburg Luther League Wins Prize for Nativity Play

LEWISBURG, PA. — The Luther League of Christ Church, Lewisburg, was one of the runners-up in the 1961 Citizenship Awards Program of the Christian Endeavor Society, and received a $25 prize.

The award was made for the league's outdoor lawn nativity drama, "No Next-Door Stable, This!" presented on four Sunday evenings last December.

Late last summer members of the Luther League decided on an outdoor pageant to offset the increased commercialism of t Christmas season. Pastor George K. Bowe prepared the scenario. Sixteen young peop worked out panoramic scenery for the 20 foot church lawn.

About 90 young people took part, inclu ing the church's Youth Choir. Live anima were used in the action. Over 1,000 perso attended, and offerings totaling more th $300 were received and were contributed overseas relief.

Dr. Knudten Elected to Head State Council of Churches

By RALPH I. SHOCKEY

RENTON, N. J.—Dr. Edwin H. Knudten, sident of the New Jersey Synod, was ted president of the New Jersey Council Churches at the annual meeting April He is the first Lutheran to hold the ition.

The New Jersey Synod became affiliated the council three years ago and has 17 egates in its general assembly. The synod e $4,700 toward the budget of the coun- in 1960.

Synod Meets in Ocean City

WELFTH ANNUAL convention of the synod eing held in St. John's Church, Ocean y, this week. Ratification of the articles olving merger into the new Lutheran urch in America is a major item.

MORE than 1200 officers, teachers and pas- of the synod attended the eleventh an- l Church Workers' Conference held at gner College April 8. Nearby St. John's urch and the college facilities were taxed capacity with 35 workshops. Professor ncis Reinberger of Mt. Airy Seminary s the keynote speaker.

SYNOD PRESIDENT KNUDTEN interpreted ings to come" at the spring conference sessions. He explained the new basis for apportionment in the proposed Lutheran Church in America, and mentioned that benevolence remittance to the ULCA is 14 per cent less than a year ago at this time.

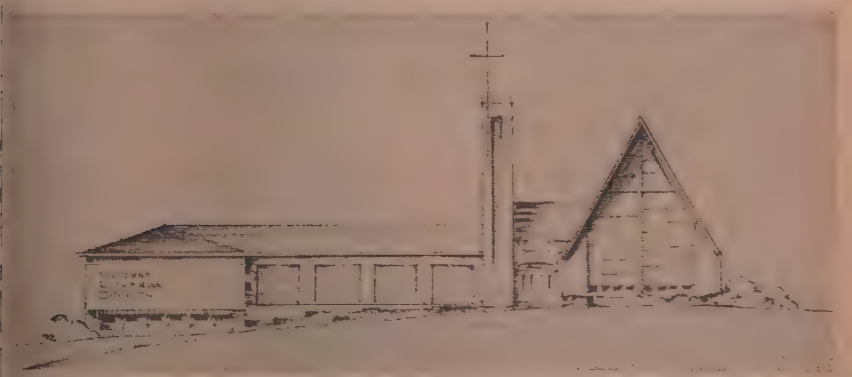
He predicted the completion of the new church office building by July, and announced plans for sixteen regional meetings with church councils in the fall.

EDUCATIONAL LEADERS and church councilmen of St. Paul's Church, Collingswood, went to French Creek State Park, Elverson, Pa., for a family retreat, May 19-20. The Rev. I. Russell Hale arranged for speakers to discuss "The Age Group Objectives for Christian Education."

DR. GEORGE T. MILLER, of Bethany Church, Palmyra, was honored by the Luther League of the parish with a "This Is Your Life" program April 23. Many surprises were planned and a beautiful briefcase was presented to him.

ST. JOHN'S CHURCH, Summit, is building a new $450,000 church plant. Overcrowding in both the church and the Sunday school made expansion mandatory, according to Dr. W. S. Hinman, the pastor.

The congregation organized in 1908 has grown to a confirmed membership of 562.



chitect's preliminary sketch of proposed building for St. John's Church, Summit, New Jersey

NEW JERSEY . . .

Conferences Elect Officers

NORTHERN CONFERENCE officers for 1961 are Pastor George DeLawter, president; Pastor Glenn Rudisill, vice president; Dr. Henry Berkobin, secretary; and Carl Sorensen, treasurer.

Central Conference officers are Pastor Robert Z. Wuchter, president; Pastor Edwin Ehlers, vice president; Pastor Herbert Hecht, secretary; and Francis Young, treasurer.

Southern Conference officers are Pastor Floyd Paules, president; Pastor George Garver, vice president; Pastor Raym Laufenberger, secretary; and Lee G treasurer.

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WASHINGTON, D. C.

Martin McGrory Honored By Laymen's Fellowship

MARTIN McGR

WASHINGTON — Lutheran Laymen's Fellowship of Washington celebrated its 25th anniversary at a banquet in March. Specially honored was Martin A. McGrory, who has been secretary since the organization was formed.

The official title of secretary is a nomer. His activities have far exceede scope of that office. Mr. McGrory named Lutheran Layman of the Yea 1960 at the convention of the Feder of Lutheran Clubs, held in Pittsburgh. is serving a second term as president of organization.

He is a member of the church counc Luther Place Memorial Church, and is c man of the council's property committe

THE REV. JOHN R. TAYLOR has accu the call to become pastor of Luther Memorial Church, effective May 1. He been co-pastor at St. Peter's Church, M Florida since 1957.

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LUTHER
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Denve

nod Asked for $398,700 ntennial Advance Pledge

By NORMAN BERNER

ITCHENER, ONT.—A resolution commit- the Canada Synod to a "Centennial rance" of $398,700 during 1962-63 will presented at the annual convention in ston June 5-8. The bulk of the funds ld go to Waterloo Lutheran Seminary a new building. This would include a ll chapel and would occupy a prominent e on the campus of Waterloo Lutheran versity.

lso included in the "Advance" would be ,000 for Lutheran student centers in don and Montreal.

lans to have a Lutheran Home for older ple as one of the beneficiaries of the lvance" have fallen through. The Rev. her Eberhardt, chairman of the board the proposed home, explained that no able site had been found, and the exact ure of the home's services has not been rmined.

rchitect Karl Kruschen reports that bids being asked for a women's dormitory Waterloo College. Construction is ex- ted to begin this month. Three additional s are in the planning stage: men's dor- ory, assembly hall, and student union.

New Buildings Completed

MMANUEL CHURCH, Toronto, dedicated first unit on May 7. Pastor Harold Brose ducted the service. Synod President A. G. obi preached the sermon.

T. JOHN'S CHURCH, Arnprior, opened its educational wing on May 7. Guest akers were the Rev. Earl Haase, a former tor, and the Rev. Norman Berner, as- ant to the synod president. The act of ication was performed by Pastor Vernon nmiller.

DESPITE THE DELAY occasioned by fire ich seriously damaged the building, the t unit for St. James' Lutheran Church, Renfrew, was ready for dedication on May 14. Participating in the services were President Jacobi, the Rev. Otto Reble, secretary for Canadian missions; the Rev. Arthur Conrad, Ottawa, and Pastor William Huras.

THE REV. DELTON J. GLEBE, organizer of the mission, and now professor at Waterloo Lutheran Seminary, was speaker at the dedication service for Mount Zion Lutheran Church, Waterloo, on May 14. Present pastor is the Rev. Norman Lange.

ADDITIONAL LAND for expansion of the Lutheran Summer Camp at Edgewood Park was presented by the ULCM of the synod at its meeting in Unionville, April 15.

15th Annual

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91 Seminarians Interning In Parishes, Institutions

More United Lutheran seminarians than ever are supplementing their academic training by interning in parishes and institutions.

Ninety-one are serving internships this year, a record high, according to Dr. Vernon L. Strempke, associate secretary of the ULCA Board of Higher Education. He said 67 are working in parishes, 20 are in clinical training centers, and four are serving both in parishes and institutions.

Seminarians take time out for internship for the same reasons that medical students and prospective teachers do, Dr. Strempke said.

"For a long time the medical and teaching professions have known there is distinct value in placing an apprentice alongside an experienced practitioner for a period of practical learning," he explained.

"The curiosity and inquiring attitude of the younger man are frequently a stimulus to the 'master,' and the wisdom and guidance of the 'master' are an invaluable aid to the apprentice."

ULCA's internship program has advanced greatly since 1950, when only three seminarians served as interns. Now, under leadership of the Board of Higher Educa and with the support of the synods, all seminaries urge or require field work.

Some are able to get this experience on week-ends or during the summer mor he noted, but many now spend interns of three months to a year off the cam

Kissam Named Executive of N. Y. Welfare Council

New York—New executive secretary the city's Lutheran Welfare Council is mond F. Kissam. He will assume his tion about July 1.

Raymond F. Kissam

Mr. Kissam, 38, is now supervisor cial services for the National Lutheran cil Immigration Service. He is a memt Augustana's St. Andrew's Church ne home in West Hempstead, Long Island.

He succeeds Dr. Cordelia Cox, wh signed as of April 30. —PAUL VALEN

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dents Going to Europe

· 10-Week Study Tour

FTEEN LUTHERAN students have been n for the 1961 European Study Project tored by the Lutheran Student Associa- of America.

ey will spend ten weeks from June 17 ug. 21 in Scandinavia and Germany ing church life and social issues. Lead- ill be the Rev. and Mrs. Roger Gobbel, hampaign, Ill. Mr. Gobbel, a ULCA ter, is campus pastor at the University inois.

-operating in the project are the Na- l Lutheran Council's divisions of Col- and University Work and Lutheran d Federation Affairs. The students se- d are responsible for their own expenses, re eligible for certain scholarships. The is providing funds for other expenses. ighlights of the trip will be participation e International Conference of Lutheran ents at Aarhus, Denmark, July 8-16, the tenth German Evangelical Kirchen- n Berlin, July 19-23. The students will visit universities, cultural centers and ric landmarks of Lutheranism.

LCA students in the group will be Char- Failing, University of California; rge Freeman, Haverford (Pa.) College; lyn Friedemann, Oklahoma State Uni- ity; Oliver J. Larmi, Dartmouth Col- and Robert N. Peery, Jr., University North Carolina.

ugustana Church members are JoAnn ty, University of North Dakota, and y Gabrielson, Kansas State University. n the Suomi Synod is Patricia Lintala, stern Reserve University, Cleveland, O.

med to Susquehanna Post

ELINSGROVE, PA.—Dr. John E. Slater, tor of St. Lucas Church, Toledo, Ohio, become assistant professor of philosophy religion at Susquehanna University in tember. He is the author of *Luther's itude Toward Philosophy*.

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Rocky Mountain Students Gather at Spring Retreat

DENVER, COLO.—A record high attendance of 85 was noted at the spring retreat of the Rocky Mountain Region, Lutheran Student Association of America, at Estes Park in April.

The Rev. Otto Bremer, assistant executive secretary of the NLC Division of College and University Work, lectured.

The students came from the University of Colorado, Colorado State University, Colorado State College, the University of Denver, the University of New Mexico, the Air Force Academy, and the Colorado School of Mines.

Synod Convention Calendar

May 28-30
CARIBBEAN
Transfiguration Church, Rio Piedras, P. R.

May 29-June 1
MARYLAND
Abiding Presence Church, Gettysburg, Pa.
NEW YORK AND NEW ENGLAND
First and St. John's Churches, Albany, N. Y.

June 2-6
WESTERN CANADA
Trinity Church, Saskatoon, Sask.

June 5-8
CANADA
St. Peter's Church, Preston, Ont.
CENTRAL PENNSYLVANIA
Gettysburg College, Gettysburg, Pa.
PITTSBURGH
Holy Trinity Church, Greenville, Pa.
SLOVAK ZION
Dr. Martin Luther Church, Cleveland,

June 11-14
ICELANDIC
St. Stephen's and St. James' Churches
Winnipeg, Man.

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THE LUTHERAN will NOT accept ads urging church organziations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

—CHANGES OF PASTORATE—

CANADA

KIRCHHOFER, J. L. From Zion Ch Pembroke, Ont., assistant pastor. To deemer Church, Fisherville.

CENTRAL PENNSYLVANIA

DAVIS, ROBERT C. From Grace Ch Altoona. To Brickerville parish.

SHEFFER, GEORGE E. From First Ch New Oxford. Retirement.

SCHUMACHER, VERLE C. From T Church, Greencastle. To First Ch Annville.

GEORGIA-ALABAMA

DE LANY, MILAN G. P. To Holy T Church, Elberton, Ga.

PETREA, RAYMOND A. From St. J Church, Brunswick, Ga. To Faith Ch Warner Robins, Ga.

MICHIGAN

HOLTZ, MELVIN E. From Prince of Church, Addison, Ill. To Garden Mich., mission developer.

NEW JERSEY

SCHULZE, JOHN W. From Erloeser Ch Philadelphia, Pa. To St. Matt Church, Jersey City.

NEW YORK AND NEW ENGLAND

GUHL, HOWARD F. From St. John's Ch Gardenville, N. Y. To Resurr Church, St. Albans, L. I., New York

NEDY, THOMAS F. From Good Shepherd Church, Brooklyn, N. Y., assistant pastor. To Lutheran Social Services of Metropolitan New York, chaplain-supervisor.

NORTH CAROLINA

TLE, CHARLES L. From Sardis Church, Hickory. To Bethphage Church, Lincolnton.

DHOLT, DONALD B. From Holly Grove Church, Lexington, N. C. To Kure Memorial Church, Kure Beach.

E, W. DAVID. From St. John's Church, Asheboro. To Mt. Calvary Church, Claremont.

OHIO

NING, ERNEST H. From Zion Church, Brooklyn, N. Y. To Teutsch Church, Cleveland.

KE, MARLIN R. From Rows Parish. To Convoy Parish.

SON, WILLIAM A. From First Church, Tiffin. To ULC Board of Parish Education, Philadelphia, editor.

ERS, OLEN A. From First Church, Bellefontaine. To Reformation Church, Columbus.

PACIFIC

VBY, WILBUR V. From First Church, Collingdale, Pa. To Our Saviour Church, Seaside, Ore.

ROEDER, BURTON. From Nativity Church, Wonder Lake, Ill. To St. Andrew's Church, Portland, Ore.

PENNSYLVANIA MINISTERIUM

NER, J. WILSON. From Upper Dublin Church, Ambler. To Sacramento parish.

NSON, JOHN A. To Holy Trinity Church, Abington, Pa., assistant pastor.

ARD, JOHN D. From St. John's Church, Overbrook, assistant pastor. To All Saints' Church, Philadelphia.

TLER, SAMUEL K. From St. John's Church, Easton. Retirement.

DBOURN, LEONARD. From Conquerall Parish, Nova Scotia. To Quakake Parish, Pa.

LF, RICHARD C. From St. Paul's Church, Mertztown. To St. Paul's Church, Newark, Del.

TEXAS-LOUISIANA

SWING, STAFFORD L. From Luther Memorial Church, Madison, Wis., associate pastor. To Peace Church, San Antonio, Tex.

NORTHWEST

HOEFT, ROBERT L. From St. John's Church, Dunlap, Iowa. To Faith-Lilac Way Church, Minneapolis, Minn., assistant pastor.

DECEASED

MRS. JULIA ELIZABETH LANTZ, formerly of Salina, Kansas, died Feb. 26 in The Parview Home, Concordia. She was the widow of Dr. Benjamin R. Lantz, for many years pastor of St. John's Church, Salina. Surviving are two sons, John, of Denver, and Benjamin, of Omaha, Neb.; two daughters, Mrs. Josephine Sams, of Kansas City, Mo., and Mrs. Lee Stanford, Concordia. Funeral service was conducted Feb. 28 by Dr. Walter H. Moeller in St. John's Church, Salina.

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Opening for registered nurse September 1961 at Lenoir Rhyne College in a combination position as dormitory head resident and college nurse. Address inquiry to President Voigt R. Cromer, Lenoir Rhyne College, Hickory, N. C.

HELP WANTED

Resident supervisory housemothers, cooks, nurses in Lutheran Children's Home and Home for The Aged. Equitable salary range and excellent working conditions. Lutheran Orphans' and Old Folks' Home, 2411 Seaman St., Toledo 5, Ohio, Rev. H. Schalkhauser, Sup't.

PARISH WORKER WANTED

In locality near Chicago. Established congregation in new building. Unlimited opportunity to assist pastor. Reply giving full particulars, include photograph, to Ev. Lutheran Church of the Redeemer, Main and Root Sts., Aurora, Illinois.

In Conclusion

WHEN A CHILD wanders away from home and gets lost, it's an emergency that calls for immediate action. Not only are the parents distressed, but the whole community is stirred up. Search parties comb the countryside.

If a whole city the size of Allentown, Pa., or Madison, Wis., were suddenly to disappear, it would surely be a national disaster. Even if the city could not be found and restored, efforts would be made to prevent the same thing from happening to other cities.

THIS LEADS UP to the startling fact that we United Lutherans in 1960 lost the equivalent of a good-sized city from our membership without any trace of where it went. The statistics compiled by the secretary of the church reveal this shocking news. We gained a fine total of 232,000 members last year by baptism, confirmation and by transfer from other churches. While these new members were coming into the church, about 215,000 were removed from the rolls to leave a net gain of only 17,000—less than one per cent.

Some losses were by death. Many were by certificate, meaning that they transferred membership from one congregation to another. But here's the statistic that may make you wince: 95,000 were removed from the rolls as "losses otherwise." In most cases this means that they were dropped because they moved or disappeared—address unknown.

If we hadn't mislaid this sizable city of members, our net gain could have been nearly five per cent. We ought to be disturbed enough to take a rapid inventory of our local situation. What happened to all these missing members?

Many simply moved away and wer followed up. We need to improve chain of communications so people d drift into other churches or fall a completely. Our church's headqua provides a useful "Membership Co and Transfer Service" that makes it to direct them to a new church hom

Other large losses were reportedly corded because pastors and church c cils are conscientiously paring d their church rolls and keeping only a members on the list. It's inevitable some people will lose interest and away. Even among the first disciple Jesus there were some who "drew and no longer went about with h Not all the seed of the Word fall good ground. The forces of evil always ready to kidnap the souls of children of light.

WHEN THIS HAPPENS, it ought to an alarm bell. Each of us has a se responsibility. A friend or neighbor often effectively restore a lapsed me to faithful worship. We shouldn't a high-pressure evangelism campaig constant prodding to be reminded of simple duty. If you saw a toddler into the road and into the path of a you wouldn't telephone for instruc or call a committee meeting. You' whatever lay within your power to him.

You don't have to bear the weig the whole world on your shoulders you do have a responsibility for own circle of neighbors, friends an quaintances. Have some drifted fro church? A friendly reminder may b that's needed to restore them. Whil new members keep marching in th the front door, let's set a guard a back door, too.

—ALBERT P. STAUDERM

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Attention: Teen-Agers, Parents

Here is the teen-age event of 1961! The Luther League of America Convention, August 14-19, at the University of Illinois. Under the confessional theme, "Lord, I Believe," delegates and visitors will be challenged to understand and live their faith.

Program highlights include discussion groups, workshops, worship, recreation. Headline speakers will be Bishop Hanns Lilje of Germany, U Kyaw Than of Burma, Pastor William Downey, Dr. Malvin H. Lundeen. "An Evening with Mahal Jackson" brings an outstanding singer!

Suggestion to parents: Give a "Gift Registratio to graduating high school seniors. A Registratio would make an ideal birthday gift, also!

Registration fee is $45, and covers everything the Convention. Registration blanks are availa from LLA. Deadline is June 30, 1961.

The Luther League of America
2900 Queen Lane
Philadelphia 29, Pa.